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*James Sterling*

*Book*

*1776*

*Mr. Brainerd's*

# JOURNAL

among the

I N D I A N S.



*Mirabilia Dei inter Indicos,*

O R T H E

RISE and PROGRESS

Of a Remarkable

WORK of GRACE

Amongst a NUMBER of the

INDIANS

In the Provinces of NEW-JERSEY  
and PENNSYLVANIA,

Justly REPRESENTED in

A JOURNAL

Kept by Order of the Honourable SOCIETY  
(in Scotland) for propagating CHRISTIAN  
KNOWLEDGE.

With some general REMARKS.

---

By DAVID BRAINERD, *Minister of the Gospel,*  
*and Missionary from the said Society.*

---

Published by the Rev. & Worthy Correspondents  
of the said Society. With a Preface by them.

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" *Isaiah* lv. 13. Instead of the Thorn shall come up the Fir-Tree ;  
" and instead of the Brier, shall come up the Myrrie-Tree : And it  
" shall be to the Lord for a NAME, for an everlasting Sign, that  
" shall not be cut off.

" *Isaiah* lxxv. 1. I am fought of them that ask'd not for me : I am  
" found of them that sought me not : I said, Behold me, behold  
" me, to a Nation that was not called by my Name.

" *Psal'm* cxlv. 10, 11. All thy Works shall praise thee O Lord, and  
" thy Saints shall bless thee, they shall speak of the Glory of thy  
" Kingdom, and talk of thy Power.

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James Sterling

## P R E F A C E

THE Design of this Publication, is to give GOD the Glory of his distinguishing Grace, and gratify the pious Curiosity of those who are waiting and praying for that blessed Time, when the SON OF GOD, in a more extensive Sense than has yet been accomplish'd, shall receive *the Heathen for his Inheritance, and the uttermost Parts of the Earth for a Possession.*

Whenever any of the guilty Race of Mankind, are awakened to a just concern for their eternal Interest, are humbled at the footstool of a Sovereign God, and are perswaded and enabled to accept the Offers of redeeming Love, it must always be acknowledged a wonderful Work of divine Grace, which demands our thankful Praises.—But doubtless it is a more affecting Evidence of almighty Power—a more illustrious display of Sovereign Mercy, when those are enlightned with the Knowledge of Salvation, who have for many Ages dwelt in the grossest Darkness

ness and Heathenism, and are bro't to a chearful Subjection to the Government of our divine Redeemer, who from Generation to Generation had remain'd the 'voluntary Slaves of *the Prince of Darknejs*,

THIS is that delightful Scene which will present itself to the Readers View, while he attentively peruses the following Pages. Nothing certainly can be more agreeable to a benovelent and religious Mind, then to see those that were sunk in the most degenerate State of human Nature, at once, not only renounce those barbarous Customs, that they had been inured to from their Infancy, but surprizingly transformed into the Character of real and devout Christians.—

This mighty Change was bro't about by the plain and faithful Preaching of the Gospel, attended with an uncommon Effusion of the divine Spirit, under the Ministry of the Reverend Mr. DAVID BRAINERD, a Missionary employ'd by the *Honourable Society in Scotland, For propagating Christian Knowledge*.

AND surely it will administer abundant Matter of Praise and Thanksgiving to that Honourable Body, to find that their generous Attempt to send the Gospel among the *Indian Nations* upon the Borders of *New-York, New-Jersey* and *Pennsylvania* has met with such surprising Success.—



IT would perhaps have been more agreeable to the Taste of politer Readers, if the following *Journal* had been cast into a different Method, and form'd into one connect *Narrative*.—But the worthy Author amidst his continued Labours, had no Time to spare for such an Undertaking.—Besides the pious Reader, will take a peculiar Pleasure to see this Work described in its native Simplicity, and the Operations of the Spirit upon the Minds of these poor benighted *Pagans*, laid down just in the Method and Order in which they happened.—This, it must be confess'd, will occasion frequent Repetitions, but these, as they tend to give a fuller View of this amazing Dispensation of divine Grace in its Rise and Progress, we trust, will be easily forgiven.

WHEN we see such Numbers of the most ignorant and barbarous of Mankind, in the Space of a few Months, *turn'd from Darknefs to Light, and from the Power of Sin and Satan unto God*, it gives us Encouragement to wait and pray for that blessed Time, when our victorious Redeemer shall, in a more signal Manner than he has yet done, display the *Banner of his Cross*, march on from *conquering to conquer, till the Kingdoms of this World, are become the Kingdoms of our LORD AND OF HIS CHRIST*.----Yea we cannot but lift up our Heads with Joy, and hope that it may be the Dawn of that bright and illustrious Day when the SON OF RIGHTEOUSNESS shall  
*arise*

*arise and shine from one End of the Earth to the other.*—When, to use the Language of the inspired Prophets, *the Gentiles shall come to his Light, and Kings to the brightness of his Rising;* in Consequence of which, *the Wilderness and solitary Places shall be glad; and the Desert rejoice and blossom as the Rose.*

IT is doubtless the Duty of all, in their different Stations, and according to their respective Capacities, to use their utmost endeavours to bring forward this promised—this desired Day.—There is a great want of *School-masters* among these christianized *Indians*, to instruct their Youth in the *English Language* and the Principles of the *Christian Faith*: For this, as yet, there is no certain Provision made, if any are inclined to contribute to so good a Design, we are persuaded they will do an acceptable Service to the *Kingdom of the Redeemer*. And we earnestly desire the most Indigent to join, at least, in their Wishes and Prayers, that **THIS WORK** may prosper more and more, till the *whole Earth is filled with the GLORY OF THE LORD*.


The CORRESPONDENTS.





# T H E RISE and PROGRESS

*Crofsweekjung, in New-Jersey, June 19. 1745.*

AVING spent most of my Time for more than a Year past amongst the *Indians* in the Forks of *Delaware* in *Pennsylvania*; and having in that Time made two Journeys to *Susquehannab* River, far back in that Province, in order to treat with the *Indians* there, respecting Christianity: And not having had any considerable appearance of *special* Success in either of those Places, which damp'd my Spirits, and was not a little Discouraging to me. Upon hearing that there was a Number of *Indians* in and about a Place call'd (by the *Indians*) *Crofsweekjung* in *New-Jersey*, near *four* score Miles Southeastward from the Forks of *Delaware*, I determin'd to make them a visit, and see what might be done towards the Christianizing of them; and accordingly arriv'd among them this Day.

I found very few Persons at the Place I visit'd, and perceiv'd the *Indians* in these Parts were very much scatter'd, there being not more than two or three Families in a Place, and these small Settlements six, ten, fifteen, twenty and thirty Miles

and some more, from the Place I was then at. However, I preach'd to those few I found, who appear'd well dispos'd, and not inclin'd to object and cavil, as the *Indians* had frequently done elsewhere.

When I had concluded my Discourse, I inform'd them (there being none but a few Women and Children) that I would willingly visit them again the next Day. Whereupon they readily set out and travel'd ten or fifteen Miles, in order to give Notice to some of their Friends at that Distance. These Women, like the *Woman of Samaria*, seem'd desirous that others might see the Man that told them what they had done in their Lives past, and the Misery that attended their idolatrous Ways.

June 20. Visited and preach'd to the *Indians* again as I propos'd. Numbers more were gather'd at the Invitations of their Friends, who heard me the Day before. These also appear'd as attentive, orderly and well dispos'd as the others. And none made any Objection, as *Indians* in other Places have usually done.

June 22. Preach'd to the *Indians* again. Their Number which at first consisted of about seven or eight Persons, was now encreased to near Thirty.

There was not only a solemn Attention among them, but some considerable Impressions ('twas apparent) were made upon their Minds by divine Truths. Some began to feel their Misery and

and perishing State, and appear'd concern'd for a Deliverance from it.

Lords-Day. *June 23.* Preach'd to the *Indians* and spent the Day with them.-----Their Number still increas'd ; and all with one Consent seem'd to rejoice in my coming among them. Not a Word of Opposition was heard from any of them against Christianity; altho' in times past, they had been as opposite to any Thing of that Nature, as any *Indians* whatsoever: And some of them not many Months before, were enraged with my *Interpreter* because he attempted to teach them something of Christianity.

*June 24.* Preach'd to the *Indians* at their desire and upon their own Motion. To see poor *Pagans* desirous of hearing the Gospel of CHRIST, animated me to discourse to them; altho' I was now very weakly, and my Spirits much exhausted. They attended with the greatest seriousness and diligence ; and there was some Concern for their Souls Salvation, apparent among them.

*June 27:* Visited and preach'd to the *Indians* again. Their Number now amounted to about *Forty* Persons. Their Solemnity and Attention still continued ; and a considerable Concern for their Souls became very apparent among sundry of them.

*June 28.* The *Indians* being now gather'd a considerable Number of them, from their several and distant *Habitations*, requested me to preach twice a Day to them, being desirous to hear as much

much as they possibly could while I was with them. I cheerfully complied with their motion, and could not but admire at the Goodness of God, who, I was persuaded, had inclin'd them thus to enquire after the Way of Salvation.

*June 29.* Preach'd again twice to the Indians. Saw (as I thought) the Hand of God very evidently, and in a Manner somewhat remarkable, making Provision for their Subsistence together, in Order to their being instructed in divine Things. For this Day and the Day before, with only walking a little way from the Place of our daily Meeting, they killed *three Deer*, which were a seasonably Supply for their wants, and without which, it seems, they could not have subsisted together in order to attend the Means of Grace.

*Lords-Day, June 30.* Preach'd twice this Day also. Observ'd yet more Concern and Affection among the poor *Heathens* than ever: So that they even constrain'd me to tarry yet longer with them; altho' my Constitution was exceedingly worn out, and my Health much impair'd by my late fatigues and labours, and especially by my late Journey to *Susquehannah* in *May* last, in which I lodg'd on the Ground for *several Weeks* together.

*July 1.* Preach'd again twice to a very serious and attentive Assembly of *Indians*, they having now learn'd to attend the Worship of God, with *Christian Decency* in all respects.

There were now between *Forty* and *Fifty* Persons of them present, old and young.



I spent some considerable Time in discoursing with them in a more private Way, enquiring of them what they remembred of the great Truths that had been taught them from Day to Day; and may justly say, 'twas amazing to see how they had receiv'd and retain'd the Instructions given them, and what a Measure of Knowledge some of them had acquir'd in a few Days.

July, 2. Was oblig'd to leave these *Indians* at *Croftweeklung*, thinking it my Duty, as soon as Health would admit, again to visit those at the *Forks of Delaware*. When I came to take leave of them, and spoke something particularly to each of them, they all earnestly enquir'd when I would come again, and expressed a great desire of being further instructed. And of their own accord agreed, that when I should come again, they would all meet and live together during my Continuance with them. And that they would do their utmost Endeavours to gather all the other *Indians* in these *Parts* that were yet further remote. And when I parted, one told me with many Tears, *She wished God would change her Heart?* Another, *That she wanted to find Christ?* And an old Man that had been one of their *Chiefs*, wept bitterly with concern for his Soul. I then promis'd them, to return as speedily as my Health, and Business elsewhere would admit, and felt not a little concern'd at parting, lest the good Impressions then apparent upon Numbers of them, might decline and wear off, when the Means came to cease;

and yet could not but hope that he who, I trust-  
ed, had begun a good Work among them, and  
who I knew did not stand in need of Means to  
carry it on, would maintain and promote it in the  
Absence of them, altho at the same Time I must  
confess, that I had so often seen such encouraging  
Appearances among the *Indians* elsewhere prove  
wholly abortive; and 't appear'd the Favour would  
be so great, if God should now, after I had pass'd  
thro' so considerable a Series of almost fruitless  
Labours and Fatigues, and after my rising Hopes  
had been so often frustrated among these poor  
*Pagans*, give me any *special* Success in my La-  
bours with them, that I could not believe, and  
scarce dared to hope that the Event would be so  
happy, and scarce ever found myself more sus-  
pended between Hope and Fear, in any Affair,  
or at any Time than this.

This encouraging Disposition and Readiness to  
receive Instruction, now apparent among these  
*Indians*, seems to have been the happy Effect of  
the Conviction that one or two of them met with  
some Time since at the Forks of *Delaware*, who  
have since endeavour'd to shew their Friends the  
Evil of *Idolatry*, &c. And altho' the other *Indi-  
ans* seem'd but little to regard, but rather to de-  
ride them, yet this, perhaps, has put them into  
a *thinking* Posture of Mind, or at least, given them  
some Thoughts about Christianity, and excited in  
some of them a *Curiosity to hear*; and so made  
Way for the present encouraging Attention. An  
Appre-

Apprehension that this might be the Case here, has given me Encouragement that God may in *such* a Manner bless the Means I have used with *Indians* in other Places, where there is as yet no Appearance of it. If so, may his Name have the Glory of it; for I have learn'd by Experience that he only can open the Ear, engage the Attention, and incline the Heart of poor benighted prejudic'd *Pagans* to receive Instruction.

*Forks of Delaware, in Pennsylvania, 1745.*

LORD'S DAY, *July 14.* Discours'd to the *Indians* twice, several of whom appear'd concern'd, and were, I have Reason to think, in some measure convinc'd by the Divine Spirit of their Sin and Misery: So that they wept much the whole Time of divine Service.

Afterwards discours'd to a Number of white People then present.—

*July 18.* Preach'd to my People, who attended diligently, beyond what had been common among these *Indians*: And some of them appear'd concern'd for their Souls.

LORD'S DAY, *July 21.* Preach'd to the *Indians* first, then to a Number of white People present, and in the Afternoon to the *Indians* again.---Divine Truths seem'd to make very considerable Impressions upon several of them, and caused the Tears to flow freely.

Afterwards I baptiz'd my *Interpreter* and his  
Wife

*Wife*, who were the first I baptiz'd among the *Indians*.

They are both, Persons of some *experimental* Knowledge in Religion; have both been awaken'd to a solemn Concern for their Souls; have to appearance, been brought to a Sense of their Misery and *Undoneness* in themselves; have both appear'd to be comforted with divine Consolations; and 'tis apparent both have pass'd a *great*, and I can't but hope a *saving* Change.

It may perhaps be satisfactory and agreeable that I should give some brief Relation of the Man's Exercise and Experience since he has been with me, especially seeing he is improv'd as my *Interpreter* to others.

When I first employ'd him in this Business in the Beginning of *Summer* 1744, he was well fitted for his Work in regard of his Acquaintance with the *Indian* and *English* Language, as well as with the Manners of both *Nations*. And in regard of his desire that the *Indians* should conform to the Customs and Manners of the *English*, and especially to their Manner of living: But he seem'd to have little or no Impression of Religion upon his Mind, and in that Respect was very *unfit* for his Work, being incapable of understanding and communicating to others many things of Importance, so that I labour'd under great disadvantages in addressing the *Indians*, for want of his having an experimental, as well as more doctrinal Acquaintance with divine Truths; and, at times,



times, my Spirits sank, and were much discourag'd under this Difficulty, especially when I observ'd that divine Truths made little or no Impressions upon his Mind for many *Weeks* together.

He indeed behav'd soberly after I employ'd him, (altho' before he had been a *hard Drinker*) and seem'd honestly engag'd as far as he was capable in the Performance of his Work; and especially he appear'd very desirous that the *Indians* should renounce their *Hathenish* Notions and Practices, and conform to the Customs of the *Christian* World. But still seem'd to have no concern about his own Soul, 'till he had been with me a considerable Time.

Near the latter End of *July* 1744, I preach'd to an Assembly of *white* People, with more Freedom and Fervency than I could possibly address the *Indians* with, without their having first attained a greater Measure of doctrinal Knowledge: At which time he was present, and was somewhat awaken'd to a concern for his Soul; so that the next Day he discours'd freely with me about his spiritual concerns, and gave me an Opportunity to use further Endeavours to fasten the Impressions of his perishing State upon his Mind: And I could plainly perceive for some time after this, that he address'd the *Indians* with more Concern and Fervency than he had formerly done.

But these Impressions seem'd quickly to decline, and he remain'd in a great Measure careless and secure, until some time late in the *Fall* of the

Year following, at which time he fell into a weak and languishing State of Body, and continu'd much disorder'd for several Weeks together. And at this Season divine Truth took hold of him, and made deep Impressions upon his Mind. He was brought under great Concern for his Soul, and his Exercise was not now *transient* and unsteady, but *constant* and abiding, so that his Mind was burden'd from Day to Day; and 'twas now his great Enquiry, *What he should do to be saved*. His spiritual Trouble prevail'd till at length his Sleep, in a Measure, departed from him, and he had little rest Day or Night; but walk'd about under a great Pressure of Mind, (for tho' he was disorder'd he was still able to walk) and appear'd like *another* Man to his Neighbours, who could not but observe his Behaviour with wonder.

After he had been sometime under this Exercise, while he was striving for Mercy, he says, there seem'd to be an *impassible Mountain* before him. He was pressing towards Heaven as he thought, but *his Way was hedg'd up with Thorns that he could not stir an Inch further*. He look'd this Way and that Way, but could find no Way at all. He thought if he could but make his Way thro' these Thorns and Briers, and climb up the first *steep Pitch* of the Mountain, that then there might be Hope for him, but no Way or Means could he find to accomplish this. Here he labour'd for a Time, but all in vain; he saw 'twas *impossible*, he says, for him ever to help him-  
self

self thro' this insupportable Difficulty. He felt it signify'd nothing, *it signify'd just nothing at all for him to strive and struggle any more.* And here, he says, he gave over striving, and felt that it was a gone Case with him, as to his *own* Power, and that all his Attempts were, and forever would be vain and fruitless. And yet was more Calm and compos'd under this View of Things, than he had been while striving to help himself.

While he was giving me this Account of his Exercise, I was not without Fears that what he related was but the Working of his own *Imagination*, and not the Effect of any divine *Illumination* of Mind. But before I had Time to discover my Fears, he added, That at this Time he felt himself in a miserable and perishing Condition : That he saw plainly what he had been doing all his Days, and that he had never done one good Thing, (as he express'd it.) He knew, he said, he was not guilty of some wicked Actions that he knew some others guilty of. He had not been us'd to steal, quarrel and murder; the latter of which Vices are common among the *Indians*. He likewise knew that he had done many Things that were right : He had been kind to his Neighbours, &c. But still his Cry was, *That he had never done one good Thing.* I knew, said he, that I had not been so bad as some others in some Things, and that I had done many Things *which Folks call good*, but *all this did me no good now*, I saw that *all was bad*, and that *I never had*

*done one good Thing*, (Meaning that he had never done any Thing from a right *Principle*, and with a right *View*, tho' he had done many Things that were *materially* Good and Right.) And now I thought, said he, that I must sink down to Hell, that there was no Hope for me, *because I never could do any Thing that was good*; and if God let me alone never so long, and I should try never so much, still I should do nothing but what is bad, &c.

This further Account of his Exercise, satisfy'd me that 'twas not the meer Working of his Imagination, since he appear'd so evidently to die to himself, and to be divorc'd from a Dependance upon his own Righteousness, and good Deeds, which Mankind in a *fallen* State, are so much attach'd to, and inclin'd to hope for Salvation upon.

There was one thing more in his View of Things at this Time that was very remarkable. He not only saw, he says, what a miserable State he himself was in, but he likewise saw the World around him, in general, were in the same perishing Circumstances, notwithstanding the Profession many of them made of Christianity, and the Hope they entertain'd of obtaining everlasting Happiness. And this he saw clearly, *as if he was now awaked out of Sleep, or had a Cloud taken from before his Eyes*. He saw that the Life he had liv'd was the Way to eternal Death, that he was now on the Brink of endless Misery :  
And



And when he look'd round, he saw Multitudes of others who had liv'd the same Life with himself, ---had no more Goodness than he, and yet dream'd that they were safe enough, as he had formerly done. He was fully perswaded by their Conversation and Behaviour, that they had never felt their Sin and Misery, as he now felt his.

After he had been for some Time in this Condition, sensible of the impossibility of his helping himself by any Thing he could do, or of being deliver'd by any *created* Arm, so that he *had given up all for lost*, as to his own Attempts, and was become more calm and compos'd: Then, he says, it was born in upon his Mind as if it had been audibly spoken to him, *There is Hope, there is Hope*. Whereupon his Soul seem'd to rest and be in some Measure satisfy'd, tho' he had no considerable Joy.

He can't here remember distinctly any Views he had of *Christ*, or give any clear Account of his Soul's Acceptance of him, which makes his Experience appear the more doubtful, and renders it less satisfactory to himself and others, than (perhaps) it might be if he could remember distinctly the Apprehensions and actings of his Mind at this Season.

But these Exercises of Soul were attended and follow'd with a very great Change in the Man, so that it might justly be said, he was become *another Man*, if not a *new Man*. His Conversation and Deportment were much alter'd, and even

ven the careless World could not but admire what had befallen him to, make so great a Change in his Temper, Discourse and Behaviour.----

And especially there was a surprizing Alteration in his publick Performances. He now address'd the *Indians* with admirable Fervency, and scarce knew when to leave off: And sometimes when I had concluded my Discourse, and was returning homeward, he would tarry behind to repeat and inculcate what had been spoken.

His Change is *abiding*, and his Life, so far as I know, *unblemish'd* to this Day, tho' tis now more than six Months since he experienc'd this Change, in which space of Time he has been as much expos'd to *strong Drink*, as possible, in divers Places where it has been moving free as Water; and yet has never, as I know of, discover'd any hankering Desire after it.

He seems to have a very considerable Experience of spiritual Exercise, and discourses *feelingly* of the Conflicts and Consolations of a *real* Christian. His Heart *ecchoes* to the *Soul-humbling* Doctrines of GRACE, and he never appears better pleas'd than when he hears of the *absolute Sovereignty of GOD*, and the Salvation of Sinners in a Way of *meer free Grace*. He has likewise of late had more Satisfaction respecting his own State, has been much enliven'd, and assisted in his Work, so that he has been a great Comfort to me.

And

And upon a View and strict Observation of his serious and savory Conversation, his Christian Temper, and unblemish'd Behaviour for so considerable a Tract of Time, as well as his Experience I have given an Account of, I think that I have Reason to hope that he is *created a New in Christ Jesus to good Works.*

His Name is *Moses Tinda Tautamy*, he is about Fifty Years of Age, and is pretty well acquainted with the *Pagan* Notions and Customs of his Country-Men, and so is the better able now to expose them. He has, I'm persuaded, already been, and I trust will yet be a Blessing to the other *Indians*.

*July 23.* Preach'd to the *Indians*, but had few Hearers: Those who are constantly at home seem of late to be under some serious Impressions of a religious Nature.

*July 26.* Preach'd to my People, and afterwards baptized my *Interpreters Children*.

LORD'S DAY, *July 28.* Preach'd again, and perceiv'd my People, at least some of them, more thoughtful than ever about their Souls Concerns. I was told by some, that seeing my Interpreter and others baptiz'd made them more concern'd than any thing they had ever seen or heard before. There was indeed a considerable Appearance of divine Power amongst them at the Time that Ordinance was administred. May that divine Influence spread and increase more abundantly.

*July*

July 30. Discours'd to a Number of my People, and gave them some particular Advice and Direction, being now about to leave them for the present, in order to renew my Visit to the *Indians* in *New-Jersey*. They were very attentive to my Discourse, and earnestly desirous to know when I designed to return to them again.

*Crosweeksung in New-Jersey, 1745.*

August 3. Having visited the *Indians* in these Parts in *June* last, and tarried with them some considerable Time, preaching almost daily: At which Season God was pleased to pour upon them a Spirit of awakening and concern for their Souls, and surprizingly to engage their Attention to divine Truths, I now found them serious, and a Number of them under deep concern for an Interest in *Christ*: Their Convictions of their sinful and perishing State having, in my Absence from them, been much promoted by the Labours and Endeavours of the Reverend Mr. *William Tennent*, to whom I had advised them to apply for Direction, and whose House they frequented much while I was gone.---I preached to them this Day with some View to *Rev. xxii. 17. And whosoever will, let him take the Water of Life freely*: Tho' I could not pretend to handle the Subject methodically among them.

The Lord, I'm persuaded, enabled me in a Manner somewhat *uncommon* to set before them the



the Lord Jesus Christ as a kind and compassionate Saviour, inviting distressed and perishing Sinners to accept everlasting Mercy. And a surprizing concern soon became appatent among them. There were about Twenty adult Persons together, (many of the *Indians* at remote Places not having as yet had time to come since my return hither) and not above two that I could see with dry Eyes: Some were much concern'd, and discover'd vehement Longings of Soul after Christ to save them from the Misery they felt and fear'd.

LORD'S DAY, *August* 4. Being invited by a neighbouring *Minister* to assist in the Administration of the Lord's-Supper, I comply'd with his Request, and took the *Indians* along with me, not only those that were together the Day before, but many more that were coming to hear me, so that there were near Fifty in all, old and young.

They attended the several Discourses of the Day, and some of them that could understand *English*, were much affected, and all seem'd to have their Concern in some Measure rais'd.

Now a Change in their Manners began to appear very visible. In the Evening when they came to sup together, they would not taste a Morfel 'till they had sent to me to come and ask a Blessing on their Food; at which time sundry of them wept, especially when I minded them how they had in Times past eat their Feasts in Honour to Devils, and neglected to thank God for them.

*Aug. 5.* After a Sermon had been preach'd by another Minister, I preached, and concluded the publick Work of the Solemnity from *John vii. 37.* And in my Discourse address'd the *Indians* in particular, who sat by themselves in a Part of the house; at which time one or two of them were struck with deep Concern, as they afterwards told me, who had been little affected before: Others had their Concern increas'd to a considerable Degree. In the Evening (the greater Part of them being at the House where I lodg'd) I discours'd to them, and found them universally engag'd about their Soul's Concern, enquiring, *What they should do to be saved?* And all their Conversation among themselves turned upon *religious* Matters, in which they were much assisted by my *Interpreter*, who was with them Day and Night.

This Day there was *one Woman*, that had been much concern'd for her Soul, ever since she first heard me preach in *June* last, who obtain'd Comfort, I trust, solid and well grounded: She seem'd to be fill'd with Love to Christ, at the same Time behav'd humbly and tenderly, and appear'd afraid of nothing so much as of grieving and offending him whom her Soul lov'd.

*Aug. 6.* In the Morning I discours'd to the *Indians* at the House where we lodg'd: Many of them were then much affected, and appear'd surprisingly tender, so that a few Words about their Souls concerns would cause the Tears to flow freely, and produce many Sobs and Groans.---

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In the Afternoon, they being return'd to the Place where I have usually preach'd amongst them, I again discours'd to them there. There were about Fifty five Persons in all, about Forty that were capable of attending divine Service with Understanding : I insisted upon 1 *John* iv. 10. *Herein is Love*, &c. They seem'd eager of hearing ; but there appear'd nothing very remarkable, except their Attention, till near the Close of my Discourse, and then divine Truths were attended with a surprizing Influence, and produced a great Concern among them. There was scarce *Three* in *Forty* that could refrain from Tears and bitter Cries. They all, as one, seem'd in an Agony of Soul to obtain an Interest in Christ, and the more I discours'd of the Love and Compassion of God in sending his Son to suffer for the Sins of Men ; and the more I invited them to come and partake of his Love, the more their Distress was aggravated, because they felt themselves unable to come.

It was surprizing to see how their Hearts seem'd to be pierc'd with the tender and melting Invitations of the Gospel, when there was not a Word of Terror spoken to them.

There were this Day two Persons that obtain'd Relief and Comfort, which (when I came to discourse with them particularly) appear'd solid, rational and scriptural. After I had enquir'd into the Grounds of their Comfort, and said many Things I thought proper to them, I asked them

what they wanted God to do further for them? They replied, *They wanted Christ should wipe their Hearts quite clean, &c.*

Surprizing were now the *Doings of the Lord*, that I can say no less of this Day (and I need say no more of it) than that the *Arm of the Lord* was powerfully and marvelously revealed in it.

*Aug. 7.* Preach to the *Indians* from *Isaiab liii.* 3.—10. There was a remarkable Influence attending the Word, and great Concern in the Assembly; but scarce equal to what appear'd the Day before, that is, not quite so universal; However, most were much affected, and many in great distress for their Souls; and some few could neither go nor stand, but lay flat on the Ground, as if pierc'd at Heart, crying incessantly for Mercy: Several were newly awaken'd, and 'twas remarkable that as fast as they came from remote Places round about, the Spirit of God seem'd to seize them with Concern for their Souls.

After publick Service was concluded, I found two Persons more that had newly met with Comfort, of whom I had good Hopes; and a Third that I could not but entertain some Hopes of, whose Case did not appear so clear as the other; so that here were now Six in all that had got some Relief from their spiritual Distresses, and Five whose Experience appear'd very clear and satisfactory: And tis worthy of Remark, that those who obtain'd Comfort first, were in general  
deeply



deeply affected with Concern for their Souls, when I preached to them in *June* last.

*Aug. 8.* In the Afternoon I preached to the *Indians*, there Number was now about Sixty-Five Persons, Men, Woman and Children : I discours'd from *Luke xiv. 16, — 23.* and was favour'd with *uncommon* Freedom in my Discourse.

There was much visible Concern among them while I was discoursing publicly ; but afterwards when I spoke to one and another more particularly, whom I perceiv'd under much concern, the Power of God seem'd to descend upon the Assembly *like a rushing mighty Wind*, and with an astonishing Energy bore down all before it.

I stood amaz'd at the Influence that seiz'd the Audience almost universally, and could compare it to nothing more aptly, than the irresistible Force of a mighty Torrent, or swelling Deluge, that with its insupportable Weight and Pressure, bears down and sweeps before it whatever is in its Way ! Almost all Persons of all Ages were bow'd down with Concern together, and scarce one was able to withstand the *Shock* of this surprising Operation ! Old Men and Women who had been drunken Wretches for many Years, and some little Children, not more than Six or Seven Years of Age appear'd in Distress for their Souls, as well as Persons of middle Age. And 'twas apparent these Children (some of them at least) were not *meerly* frightened with seeing the general Concern ; but were made sensible of their Danger

ger, the Badness of their Hearts, and their Misery without Christ, as some of them express'd it. The most stubborn Hearts was now oblig'd to bow. A principal Man among the *Indians*, who before was most secure and Self-righteous, and thought his State good because he knew more than the Generality of the *Indians* had formerly done, and who with a great Degree of Confidence the Day before, told me, *he had been a Christian more than ten Years*, was now brought under solemn Concern for his Soul, and wept bitterly, Another Man considerable in Years, who had been a *Murderer*, a *Powwow*, (or Conjuror,) and a notorious Drunkard, was likewise brought now to cry for Mercy with many Tears, and to complain much that he could be no more concern'd when he saw his Danger so very great.

They were almost universally praying and crying for Mercy in every Part of the House, and many out of Doors, and Numbers could neither go nor stand: Their concern was so great, each one for himself, that none seem'd to take any Notice of those about them, but each pray'd as freely for themselves; and (I'm apt to think) were, to their own Apprehension, as much retir'd as if they had been every one by themselves in the thickest Desert: Or, I believe rather, that they thought nothing about *any* but themselves, and their own States, and so were every one praying *a-part*, altho' all *together*.

It seem'd to me there was now an exact Fulfilment of that Prophecy *Zech. xii. 10, 11, 12.* For there was now *a great Mourning like the Mourning of Hadadrimmon.*---And each seem'd to *mourn a-part.* Methought this had a near Resemblance to the Day of God's Power, mention'd *Josh. x. 14.* For I must say, I never see *any Day like it* in all Respects: 'Twas a Day wherein I am perswaded the Lord did much to destroy the Kingdom of Darkness among this People,

This Concern in general was most rational and just, those who had been awaken'd any considerable Time, complained more especially of the Badness of their *Hearts*; and those newly awaken'd of the Badness of their *Lives* and *Actions* past; and all were afraid of the Anger of God, and of everlasting Misery as the Desert of their Sins.

Some of the *white* People who came out of Curiosity to *hear what this Babbler would say*, to the poor ignorant *Indians*, were much awakened, and some appear'd to be wounded with a View of their perishing State.

Those who had lately obtain'd Relief, were fill'd with Comfort at this Season; they appear'd calm and compos'd, and seemed to rejoyce in *Christ Jesus*: And some of them took their distressed Friends by the Hand, telling them of the Goodness of Christ, and the Comfort that is to be enjoyed in him, and thence invited them to  
come

come and give up their Hearts to him. And I could observe some of them in the most honest and unaffected Manner (without any design of being taken Notice of) lifting up their Eyes to Heaven as if crying for Mercy, while they saw the Distress of the poor Souls around them.

There was one remarkable Instance of awakening this Day, that I can't but take particular Notice of here. A young *Indian* Woman, who, I believe, never knew before she had a Soul, nor ever thought of any such Thing, hearing that there was something strange among the *Indians*, came (it seems) to see what was the Matter: She in her Way to the *Indians*, called at my Lodgings, and when I told her I designed presently to preach to the *Indians*, laugh'd and seemed to mock; but went however to them. I had not proceeded far in my publick Discourse, before she felt *effectually* that she had a Soul, and before I had concluded my Discourse, was so convinced of her Sin and Misery, and so distress'd with Concern for her Soul's Salvation, that she seemed like one pierced through with a Dart, and cried out incessantly. She could neither go nor stand, nor sit on her Seat without being held up. After publick Service was over, she lay flat on the Ground praying earnestly, and would take no Notice of, nor give any Answer to any that spoke to her. I hearkened to hear what she said, and perceived the Burden of her Prayer to be, *Güttum-máukálimméb wéchéuméb kméléb Ndab*, i. e. *Have Mercy*



*Mercy on me, and help me to give you my Heart.* And thus she continued praying incessantly for many Hours together.

This was indeed a surprizing Day of God's Power, and seemed enough to convince an *Atheist* of the Truth, Importance and Power of God's Word.

*Aug. 9.* Spent almost the whole Day with the *Indians*, the former Part of it in discoursing to many of them privately, and especially to some who had lately received Comfort, and endeavouring to enquire into the Grounds of it, as well as to give them some proper Instructions, Cautions and Directions.

In the Afternoon discoursed to them publickly. There were now present about Seventy Persons, old and young. I opened and apply'd the Parable of the Sower, *Mat. xiii.* Was enabled to discourse with much Plainness, and found afterwards that this Discourse was very instructive to them. There were many Tears among them while I was discoursing publickly, but no considerable Cry: Yet some were much affected with a few Words spoken from *Mat. xi. 28.* with which I concluded my Discourse. But while I was discoursing near Night to two or three of the awakened Persons, a divine Influence seemed to attend what was spoken to them in a powerful Manner, which caused the Persons to cry out in Anguish of Soul, although I spoke not a Word of Terror, but on the Contrary, set before them

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the Fullness and All-sufficiency of Christ's Merits, and his Willingness to save all that came to him ; and thereupon press'd them to come without Delay.

The cry of these was soon heard by others, who, tho' scattered before, immediately gathered round. I then proceeded in the same Strain of Gospel-Invitation, till they were all melted into Tears and Cries, except two or three ; and seemed in the greatest Distress to find and secure an Interest in the great Redeemer.---Some who had but little more than a *Ruffle* made in their *Passions* the Day before, seemed now to be deeply affected and wounded at Heart : And the Concern in general appear'd near as prevaient as it was the Day before. There was indeed a very great *Mourning* among them, and yet every one seem'd to *mourn apart*. For so great was their Concern, that almost every one was praying and crying for himself, as if none had been near. *Guttummaukalummeb, Guttummaukalummeb* : i. e. *Have Mercy upon me, Have Mercy upon me* : Was the common Cry.

It was very affecting to see the poor *Indians*, who the other Day was hallowing and yelling in their *idolatrous* Feasts and *drunken* Frolicks, now crying to God with such Importunity for an Interest in his dear Son !

Found two or three Persons who I had reason to hope had taken Comfort upon good Grounds since the *Evening* before : And these, with others  
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that had obtain'd Comfort, were together, and seem'd to rejoyce much that God was carrying on his Work with such Power upon others,

*Aug. 10.* Rode to the *Indians*, and began to discourse more privately to those who had obtain'd Comfort and Satisfaction; endeavouring to instruct, direct, caution, and comfort them: But others being eager of hearing every Word that related to spiritual Concerns, soon came together one after another: And when I had discours'd to the *young Converts* more than half an Hour, they seem'd much melted with divine Things, and earnestly desirous to be with Christ. I told them of the godly Soul's perfect Purity, and full Enjoyment of Christ, immediately upon its Separation from the Body, and that it would be forever inconceivably more happy, than *they* had ever been for any short Space of Time, when Christ seem'd near to them, in Prayer or other Duties. And that I might make Way for speaking of the Resurrection of the Body, and thence of the compleat Blessedness of the Man, I said, but perhaps some of you will say, I love my Body as well as my Soul, and I can't bear to think that my Body should lye dead if my Soul is Happy. To which they all chearfully reply'd, *Muttob, muttob*, (before I had opportunity to prosecute what I design'd respecting the Resurrection,) *No, No*. They did not regard their Bodies, if their Souls might be but with Christ. Then they appear'd

*willing to be absent from the Body, that they might be present with the Lord.*

When I had spent some time with these, I turn'd to the other *Indians*, and spoke to them from *Luke xix. 10.* I had not discours'd long before their Concern rose to a great Degree, and the House was fill'd with Cries and Groans. And when I insisted on the Compassion and Care of the Lord Jesus Christ for *those that were lost*, who thought themselves *undone*, and could find no way of Escape, this melted them down the more, and aggravated their distress, that they could not find, and come to so kind a Saviour.

Sundry Persons who before had been but slightly awaken'd, were now deeply wounded with a Sense of their Sin and Misery. And one Man in particular, who was never before awaken'd, was now made to feel, that *the Word of the Lord was quick and powerful, sharper than any two edged Sword.* He seem'd to be pierc'd at Heart with Distress, and his concern appear'd most rational, and scriptural: For he said, *All the Wickedness of his past Life was brought fresh to his Remembrance, and he saw all the vile Actions he had done formerly, as if done but Yesterday.*

Found one that had newly receiv'd Comfort, after pressing Distress from Day to Day. Could not but rejoyce and admire at divine Goodness in what appear'd this Day. There seems to be some Good done by every Discourse: Some newly awaken'd every Day, and some comforted.

'Twas



'Twas refreshing to observe the Conduct of those that had obtain'd Comfort, while others were distress'd with Fear and Concern; *these* were lifting up their Hearts to God for them.

LORDS-DAY, *August 11.* Discours'd in the Forenoon from the Parable of the *Prodigal Son*, *Luke xv.* Observ'd no such remarkable Effect of the Word upon the Assembly as in Days past.

———— There were Numbers of careless Spectators of the white People; some *Quakers* and others.

In the Afternoon I discours'd upon a Part of *St. Peter's* Sermon, *Acts ii.* And at the Close of my Discourse to the *Indians*, made an address to the *white* People, and divine Truths seem'd then to be attended with Power both to *English* and *Indians*. Several of the *white Heathen* were awaken'd, and could not longer be idle Spectators, but found they had Souls to save or loose as well as the *Indians*, and a great concern spread thro' the whole Assembly, so that this also appear'd to be a Day of God's Power, especially towards the Conclusion of it, as well as several of the former, altho' the Influence attending the Word seem'd scarce so powerful now as in some Days past.

The Number of the *Indians*, old and young, was now upwards of Seventy, and one or two were newly awaken'd this Day, who never had appear'd to be mov'd with Concern for their Souls before.

Those that had obtained Relief and Comfort, and had given hopeful Evidences of having pass'd



a saving Change, appeared humble and devout, and behave in an agreeable and *Christian* Manner. I was refreshed to see the Tenderness of Conscience manifest in some of them, one Instance of which I cannot but take Notice of. Perceiving one of them very sorrowful in the Morning, I enquired into the Cause of her Sorrow, and found the Difficulty was, she had been angry with her Child the Evening before, and was now exercis'd with Fears, lest her Anger had been inordinate and sinful, which so grieved her that she waked and began to sob before Daylight, and continued weeping for several Hours together.

*Aug. 14.* Spent the Day with the *Indians*. There was one of them who had some time since put away his Wife (as is common among them) and taken another Woman, and being now brought under some serious Impressions, was much concern'd about that Affair in particular, and seem'd fully convinc'd of the Wickedness of that practice, and earnestly desirous to know what God would have him do in his present Circumstances. When the Law of God respecting *Marriage* had been open'd to them, and the Cause of his leaving his Wife enquir'd into; and when it appear'd she had given him no just Occasion by *Unchastity* to desert her, and that she was willing to forgive his past Misconduct, and to live peaceably with him for the future, and that she moreover insisted on it *as her Right* to enjoy him; he

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was then told, that it was his indispensable Duty to renounce the Woman he had last taken, and receive the other who was his proper Wife, and live peaceably with her during Life, with which he readily and chearfully comply'd, and thereupon publickly renounc'd the Woman he had last taken, and publickly promis'd to live with and be kind to his Wife during Life, she also promising the same to him.---And here appeared a clear Demonstration of the Power of God's Word upon their Hearts. I suppose a few Weeks before the whole World could not have perswaded this Man to a Compliance with *Christian* Rules in this Affair.

I was not without Fears, least this proceeding might be like putting *new Wine into old Bottles*, and that some might be prejudiced against Christianity, when they saw the Overtures made by it. But the Man being much concerned about the Matter, the Determination of it could be deferred no longer, and it seem'd to have a good, rather than an ill, Effect among the *Indians*, who generally own'd, that the Laws of Christ were good and right respecting the Affairs of Marriage.

In the Afternoon I preached to them from the *Apostle's* Discourse to *Cornelius Acts* x. 34. &c. There appear'd some affectionate Concern among them, tho' not equal to what appeared in several of the former Days. They still attended and heard as for their Lives, and the Lords Work seem'd still to be promoted, and propagated among them.

Aug. 15.

*Aug. 15.* Preached from *Luke* iv. 16----21, The Word was attended with Power upon the Hearts of the Hearers. There was much Concern, many Tears, and affecting Cries among them, and some in a special Manner were deeply wounded and distressed for their Souls. There were some newly awakened who came but this Week, and Convictions seemed to be promoted in others.--Those that had received Comfort, were likewise refreshed and strengthened, and the Work of Grace appear'd to advance in all respects. The *Passions* of the Congregation in general were not so much moved, as in some Days past, but their *Hearts* seemed as solemnly and deeply affected with divine Truths as ever, at least in many Instances, altho' the Concern did not seem to be so universal, and to reach every individual in such a Manner as it had appeared to do some Days before.

*Aug. 16.* Spent considerable Time in conversing privately with sundry of the *Indians*. Found one that had got relief and Comfort, after pressing Concern, and could not but hope, when I came to discourse particularly with her, that her Comfort was of the right Kind.

In the Afternoon preached to them from *John* vi. 26,——34. Toward the Close of my Discourse, divine Truths were attended with considerable Power upon the Audience, and more especially after publick Service was over, when I particularly address'd sundry distressed Persons.

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There was a great Concern for their Souls spread pretty generally among them : But especially there were two Persons newly awaken'd to a Sense of their Sin and Misery, one of whom was lately come, and the other had all along been very attentive, and desirous of being awaken'd, but could never before have any lively View of her perishing State. But now her Concern and spiritual Distress was such, that, I thought, I had never seen *any* more pressing. Sundry *old* Men were also in Distress for their Souls; so that they could not refrain from weeping and crying out aloud, and their bitter Groans were the most convincing as well as affecting Evidence of the Reality and Depth of their inward Anguish.--God is powerfully at work among them ! True and genuine Convictions of Sin are daily promoted in many Instances, and some are newly awaken'd from time to time ; altho' some few, who felt a Commotion in their *Passions* in Days past, seem now to discover that their *Hearts* were never duly affected. I never saw the Work of God appear so independant of Means as at this Time. I discoursed to the People, and spoke what (I suppose) had a proper Tendency to promote Convictions, and God's *Manner* of working upon them appeared so entirely *supernatural*, and *above* Means, that I could scarce believe he used me as an *Instrument*, or what I spake as *Means* of carrying on his Work : For it seem'd, as I thought, to have no Connection with, nor Dependance up-



on Means in any Respect. And although I could not but continue to use the Means I thought proper for the Promotion of the Work, yet God seem'd (as I apprehended) to work entirely without them : So that I seem'd to do nothing, and indeed to have nothing to do but to *stand still and see the Salvation of God*, and found myself oblig'd and delighted to say, *Not unto us, not unto Instruments and Means, but to thy Name be Glory*. God appear'd to work entirely alone and I saw no room to attribute any Part of this Work to any created Arm.

*Aug. 17.* Spent much time in private Conferences with the *Indians*. Found one who had newly obtain'd Relief and Comfort, after a long Season of spiritual Trouble and Distress, (he having been one of my Hearers in the *Forks of Delaware* for more than a Year, and now follow'd me here under deep Concern for his Soul) and had abundant Reason to hope that his Comfort was well grounded, and truly divine.

Afterwards discours'd publickly from *Acts viii. 29,---39.* And took Occasion to treat concerning *Baptism*, in order to their being instructed and prepared to partake of that Ordinance. They were yet hungry and thirsty for the Word of God, and appear'd *unwearied* in their Attendance upon it. ---

**LORD'S-DAY** *Aug. 18.* Preached in the Forenoon to an Assembly of *white* People, made up of *Presbyterians, Baptists, Quakers, &c.* Afterwards



wards preach'd to the *Indians* from *John* vi. 35, ---40. There was considerable Concern visible among them, though not equal to what has frequently appear'd of late.

*Aug. 19.* Preach'd from *Isaiab* lv. 1. Divine Truths were attended with Power upon those who had receiv'd Comfort, and others also. The former were sweetly melted and refreshed with divine Invitations, the latter much concern'd for their Souls, that they might obtain an Interest in these glorious Gospel Provisions that were set before them. There were Numbers of poor *impotent* Souls that waited at the *Pool* for *healing*, and the *Angel* seem'd, as at other Times of late, to *trouble the Waters* : So that there was yet a most desirable and comfortable Prospect of the spiritual Recovery of diseased perishing Sinners.

*Aug. 23.* Spent some time with the *Indians* in private Discourse, afterwards preach'd to them from *John* vi. 44.---50. There was, as has been usual, a great Attention and some Affection among them. Several appear'd deeply concern'd for their Souls, and could not but express their inward Anguish by Tears and Cries. But the amazing divine Influence that has been so powerfully among them in general, seems, at present, in some Degree abated, at least in regard of its *Universality*, though many that have got no special Comfort, still retain deep Impressions of divine Things.

*Aug. 24.* Spent the Forenoon in discoursing to some of the *Indians*, in order to their re-

ceiving the Ordinance of *Baptism*. When I had open'd the nature of the Ordinance, the obligations attending it, the Duty of devoting ourselves to God in it, & the Priviledge of being in *Covenant* with him, sundry of them seem'd to be fill'd with Love to God, and delighted with the Thoughts of giving up themselves to him in that solemn and publick Manner, melted and refreshed with the Hopes of enjoying the Blessed Redeemer.

Afterwards I discours'd publicly from *1 Thes. iv. 13,----17*. There was a solemn Attention, and some visible Concern and Affection in the Time of publick Service, which was afterwards increased by some further Exhortation given them to come to Christ, and give up their Hearts to him, that they might be fitted to *ascend up and meet him in the Air*, when he shall *descend with a Shout, and the Voice of the Archangel*.

There were several *Indians* newly come, who thought their State good, and themselves happy, because they had sometimes liv'd with the *white People* under Gospel-Light, had learn'd to read, were civil, &c. although they appear'd utter Strangers to their own Hearts, and altogether unacquainted with the Power of Religion, as well as with the *Doctrines of Grace*. With those I discours'd particularly after publick Worship, and was surprized to see their self-righteous Disposition, their strong Attachment to the Covenant of Works for Salvation, and the high Value they put upon their suppos'd Attainments. Yet after much discourse

course, one appear'd in a Measure convinc'd that *by the Deeds of the Law no flesh living should be justified*, and wept bitterly, enquiring, *what he must do to be saved?*

This was very comfortable to others, who had gain'd some *experimental* Acquaintance with their own Hearts; for before they were griev'd with the Conversation and Conduct of these *New-Comers*, who boasted of their Knowledge, and thought well of themselves, but evidently discover'd to those that had any Experience of divine Truths, that they knew nothing of their own Hearts.

LORD'S-DAY, Aug. 25. Preached in the Forenoon from *Luke xv. 3,.....7*. There being a Multitude of *white* People present, I made an Address to them at the Close of my Discourse to the *Indians*: But could not so much as keep them orderly; for scores of them kept walking and gazing about, and behaved more indecently than *any Indians* I ever address'd; and a View of their abusive Conduct so sunk my Spirits, that I could scarce go on with my Work.

In the Afternoon discours'd from *Revel. iii. 20* At which Time the *Indians* behav'd seriously, tho' many others were vain.

Afterwards baptized *Twenty Five* Persons of the *Indians*, fifteen Adults and ten Children. Most of the Adults I have comfortable Reason to hope are renewed Persons, and there was not one of them but what I entertain'd some Hopes of  
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in that Respect, tho' the Case of two or three of them appear'd more doubtful.

After the Croud of Spectators was gone, I call'd the baptized Persons together, and discours'd to them in particular, at the same Time inviting others to attend, minded them of the solemn Obligations they were now under to live to God, warn'd them of the Evil and dreadful Consequences of careless living, especially after this publick Profession of Christianity; gav'e them Directions for their future Conduct, and encouraged them to Watchfulness and Devotion, by setting before them the *Comfort* and happy *Conclusion* of a religious Life.—This was a desirable and sweet Season indeed! Their Hearts were engag'd and chearful in Duty, and they rejoyc'd that they had in a publick and solemn Manner dedicated themselves to God.--Love seem'd to reign among them! They took each other by the Hand with Tenderness and Affection, as if their Hearts were knit together, while I was discoursing to them: And all their Deportment toward each other was such, that a *serious Spectator* might justly be excited to cry out with Admiration, *Behold how they love one another*! Sundry of the other *Indians* at seeing and hearing these Things, were much affected and wept bitterly, longing to be partakers of the same Joy and Comfort that these discover'd by their very Countenances as well as Conduct.

*Aug.*



Aug. 26. Preach'd to my People from *John* vi. 51,---55. After I had discours'd some time, I address'd those in particular who entertain'd Hopes that they were *pass'd from Death to Life*. Opened to them the persevering Nature of those Consolations Christ gives his People, and which I trusted he had bestow'd upon some in that Assembly, shew'd them that such have already the *Beginnings of eternal Life*, (*Ver. 54.*) and that their *Heaven* shall speedily be compleated, &c.

I no sooner began to discourse in this Strain, but the *dear Christians* in the Congregation began to be melted with Affection to, and desire of the Enjoyment of Christ, and of a State of perfect Purity. They wept affectionately and yet joyfully, and their Tears and Sobs discover'd *Brokenness* of Heart, and yet were attended with *real Comfort* and *Sweetness*, so that this was a tender, affectionate, humble delightful Melting, and appear'd to be the genuine Effect of a *Spirit of Adoption*, and very far from that Spirit of *Bondage* that they not long since laboured under. The Influence seem'd to spread from these through the whole Assembly, and there quickly appear'd a wonderful Concern among them. Many who had not yet found Christ as an all-sufficient Saviour, were surprizingly engag'd in seeking after him. It was indeed a lovely and very desirable Assembly. Their Number was now about *Ninety Five* Persons, old and young, and almost all affected



fect'd either with Joy in *Christ Jesus*, or with utmost Concern to obtain an Interest in him.

Being fully convinc'd it was now my Duty to take a Journey far back to the *Indians* on *Susquehannab* River, (it being now a proper Season of the Year to find them generally at home) after having spent some Hours in publick and private Discourses with my People, I told them that I must now leave them for the present, and go to their *Brethren* far remote and preach to them: That I wanted the Spirit of God should go with me, without whom nothing could be done to any good Purpose among the *Indians*, as they themselves had had Opportunity to see and observe by the Barrenness of our Meetings at some Times, when there was much Pains taken to affect and awaken Sinners, and yet to little or no purpose: And asked them, if they could not be willing to spend the Remainder of the Day in Prayer for me, that God would go with me, and succeed my Endeavours for the Conversion of those poor Souls. They chearfully comply'd with the Motion, and soon after I left them (the Sun being then about an Hour and half high at Night) they began, and continued praying all Night till *break of Day*, or very near, never mistrusting (they tell me) till they went out and view'd the Stars, and saw the *Morning Star* a considerable Heighth, that it was later than common Bed-time. Thus eager and unwearied were they in their Devotions! A remarkable Night it was, attended (as my *Interpreter* tells me)

ine) with a powerful Influence upon those who were yet under Concern, as well as those that had receiv'd Comfort.

There were, I trust, this Day two distressed Souls brought to the Enjoyment of solid Comfort in him, in whom the *weary* find rest.

It was likewise remarkable that this Day an *old Indian*, who has all his Days been an obstinate *Idolater*, was brought to give up his *Rattles* (which they use for Musick in their *idolatrous* Feasts and Dances) to the other *Indians*, who quickly destroyed them, and this without any Attempt of mine in the Affair, I having said nothing to him about it, so that it seem'd 'twas nothing but just the Power of God's Word, without any particular Application to this Sin; that produced this Effect. Thus God has begun, thus he has hitherto surprizingly carryed on a Work of GRACE amongst these *Indians*. May the Glory be ascribed to him, who is the sole Author of it.

Forks of *Delaware* in *Pennsylvania*, 1745.

LORD'S DAY, *September* 1. Preach to the *Indians* here from *Luke* xiv. 16——23. The Word appear'd to be attended with some Power, and caus'd some Tears in the Assembly.

Afterwards preach'd to a Number of *white* People present, and observ'd many of them in Tears, and some who had formerly been as care-

less, and unconcern'd about Religion perhaps as the *Indians*.

Towards Night discours'd to the *Indians* again, and perceiv'd a greater Attention, and more visible Concern among them than has been usual in *these Parts*.

Sept. 3. Preach'd to the *Indians* from *Isaiab* liii. 3,--6. The divine Presence seem'd to be in the midst of the Assembly, and a considerable Concern spread amongst them. Sundry Persons seem'd to be awakened, amongst whom were two stupid Creatures that I could scarce ever before keep awake while I was discoursing to them. Could not but rejoyce at this Appearance of Things, altho' at the same Time I could not but fear lest the Concern they at present manifested, might prove *like a Morning Cloud*, as something of that Nature had formerly done in *these Parts*.

Sept. 5. Discours'd to the *Indians* from the Parable of the *Sower*, afterwards convers'd particularly with sundry Persons, which occasion'd them to weep, and even to cry out in an affecting Manner, and seiz'd others with Surprise and Concern; and I doubt not but that a divine Power accompanied what was then spoken. Sundry of these Persons had been with me to *Crosweeksung*, and had there seen, and some of them, I trust, felt the Power of God's Word in an *effectual* and saving Manner. I ask'd one of them, who had obtain'd Comfort, and given hopeful Evidences of being truly religious, why  
he

he now cry'd? He reply'd, *When he thought how Christ was slain like a Lamb, and spilt his Blood for Sinners, he could not help crying, when he was all alone.* And thereupon burst out into Tears and Cries again. I then ask'd his *Wife*, who had likewise been abundantly comforted, (wherefore she cry'd) she answered, *She was griev'd that the Indians here would not come to Christ as well as those at Crofweekfung.* I ask'd her if she found a Heart to pray for them, and whether Christ had seem'd to be near to her of late in Prayer, as in time past, (which is my usual Method of expressing a Sense of the divine Presence.) She replied, *Yes, he had been near to her, and that at some Times when she had been praying alone, her Heart lov'd to pray so, that she could not bear to leave the Place, but wanted to stay and pray longer.*

Sept. 7. Preached to the *Indians* from *John* vi. 35,---39. There was not so much Appearance of concern among them as at several other Times of late; yet they appear'd serious and attentive.

LORD'S-DAY, Sept. 8. Discours'd to the *Indians* in the Forenoon from *John* 12. 44. 50. In the Afternoon from *Acts* ii. 36,---39. The Word of God at this Time seem'd to fall with *Weight* and Influence upon them. There were but few present, but most that were, were in Tears, and sundry cryed out under distressing Concern for their Souls.



There was one Man considerably awaken'd, who never before discover'd any Concern for his Soul. There appeared a remarkable Work of the divine Spirit among them, almost generally, not unlike what has been of late at *Croisweekjung*. It seem'd as if the divine Influence had spread from thence to this Place; altho something of it appear'd here in the awakening of my *Interpreter*, his *Wife*, and some few others.

Sundry of the careless *white* People now present were awakened, (or at least startled) seeing the Power of God so prevalent among the *Indians*. I then made a particular Address to them, which seem'd to make some Impression upon them, and excite some Affection in them.

There are sundry *Indians* in these Parts who have always refused to hear me preach, and have been enraged against those that have attended my preaching. But of late they are more bitter than ever, scoffing at Christianity, and sometimes asking my Hearers, *How often they have cried?* And whether *they han't now cry'd enough to do the Turn, &c.?* So that they have already *Trial of cruel Mockings*.

Sept. 9. Left the *Indians* in the Forks of *Delaware*, and set out on a Journey towards *Susquehannab-River*, directing my Course towards the *Indian-Town* more than an Hundred and Twenty Miles West-ward from the *Forks*. Travel'd about Fifteen Miles and there lodg'd.

Sept. 13. After having lodg'd out three  
Nights,



Nights, arrived at the *Indian-Town* I aim'd at on *Susquehannah*, call'd *Shawmoking*, (one of the Places, and the largest of them, that I visited in *May* last) and was kindly receiv'd and entertain'd by the *Indians* : But had little Satisfaction by reason of the *heathenish* Dance and Revel they then held in the House where I was oblig'd to lodge, which I could not suppress, tho' I often entreated them to desist, for the sake of one of their own Friends who was then sick in the House, and whose Disorders was much aggravated by the Noise.---Alas ! how destitute of *natural Affection* are these poor uncultivated *Pagans* ? altho' they seem somewhat kind in their own Way. Of a Truth, *the dark Corners of the Earth are full of the Habitations of Cruelty.*

This *Town* (as I observ'd in my *Journal* of *May* last) lies partly on the *East*-side of the River, partly on the *West*, and partly on a large Island in it, and contains upwards of *Fifty* Houses, and (they tell me) near *Three Hundred* Persons, tho' I never saw much more than Half that Number in it ; but of three different Tribes of *Indians*, speaking three Languages wholly *unintelligible* to each other. About one Half of its Inhabitants are *Delawares*, the others call'd *Senakas*, and *Tutelas*. The *Indians* of this Place are counted the most drunken, mischievous, and ruffainly *Fellows* of any in these

these Parts: And *Satan* seems to have his *Seat* in this *Town* in an eminent Manner.

*Sept. 14.* Visited the *Delaware King*, (who was suppos'd to be at the Point of Death when I was here in *May* last, but was now recover'd) and discours'd with him and others respecting Christianity, and spent the Afternoon with them, and had more encouragement than I expected. The *King* appear'd kindly disposed, and willing to be instructed: This gave me some Encouragement that God would open an *effectual Door* for my preaching the Gospel here, and set up his Kingdom in this Place. Which was a Support and Refreshment to me in the Wilderness, and render'd my *solitary* Circumstances comfortable and pleasant.

*LORD'S-DAY, Sept. 15.* Visited the *Chief* of the *Delawares* again, was kindly received by him, and discours'd to the *Indians* in the Afternoon, still entertain'd Hopes that God would open their Hearts to receive the Gospel, tho' many of them in the Place, were so drunk from Day to Day, that I could get no Opportunity to speak to them. Towards Night discours'd with one that understood the Languages of the *Six-Nations*, (as they are usually call'd) who discovered an Inclination to hearken to Christianity, which gave me some Hopes that the Gospel might hereafter be sent to those Nations far remote.

*Sept.*

*Sept.* 16. Spent the Forenoon with the *Indians*, endeavouring to instruct them from House to House, and to engage them, as far as I could, to be friendly to Christianity.

Towards Night went to one part of the *Town* where they were *Sober*, and got together near Fifty Persons of them, and discoursed to them, having first obtained the King's *charful* Consent.----There was a surprizing Attention among them, and they manifested a considerable Desire of being further Instructed. There was also one or two that seem'd to be touched with some Concern for their Souls, who appeared well pleased with some Conversation in private, after I had concluded my publick Discourse to them.

My Spirits were much refreshed with this Appearance of Things, and I could not but return with my *Interpreter* (having no *other Companion* in this Journey) to my poor hard Lodgings, rejoycing in Hopes that God designed to set up his Kingdom here, where *Satan* now reigns in the most eminent Manner: And found uncommon Freedom in addressing the Throne of Grace for the Accomplishment of so great and glorious a Work.

*Sept.* 17. Spent the Forenoon in visiting and discoursing to the *Indians*. About Noon left *Shaumoking*, (most of the *Indians* going out this Day on their hunting Design) and travel'd down the River South-westward.

*Sept.*

Sept. 19. Visited an *Indian* Town call'd *Juneanta*, situate on an Island in *Susquehannab*. Was much discourag'd with the Temper and Behaviour of the *Indians* here, altho' they appear'd Friendly when I was with them the last Spring, and then gave me Encouragement to come and see them again: But they now seem'd resolved to retain their *Pagan* Notions, and persist in their *idolatrous* Practices.

Sept 20. Visited the *Indians* again at *Juneanta* Island, and found them almost universally very busy in making Preparations for a great *Sacrifice* and *Dance*. Had no Opportunity to get them together in order to discourse with them about Christianity, by reason of their being so much engaged about their *Sacrifice*. My Spirits were much sunk with a Prospect so very discouraging, and especially seeing I had now no *Interpreter* but a *Pagan*, who was as much attach'd to *Idolatry* as any of them, (my own *Interpreter* having left me the Day before, being oblig'd to attend upon some important Business elsewhere, and knowing that he could neither speak nor understand the Language of *these Indians*) so that I was under the greatest Disadvantages imaginable; however I attempted to discourse privately with some of them, but without any Appearance of Success: Notwithstanding I still tarried with them.

In the Evening they met together, near a Hundred of them, and danced round a large Fire,



Fire, having prepar'd ten fat Deer for the *Sacrifice*. The Fat of whose Inwards they burnt in the Fire while they were dancing, and sometimes rais'd the Flame to a prodigious Height, at the same Time yelling and shouting in such a Manner, that they might easily have been heard Two Miles or more.

They continued their *sacred Dance* all Night, or near the Matter; after which they ate the *Flesh* of the *Sacrifice*, and so retired each one to his Lodging.

I enjoy'd little Satisfaction this Night, being entirely alone on the Island, (as to any *Christian* Company) and in the midst of this *idolatrous* Revel; and having walk'd to and fro 'till Body and Mind were pain'd and much oppress'd, I at length crept into a little Crib made for Corn, and there slept on the Poles.

LORD'S DAY, *Sept. 21.* Spent the Day with the *Indians* on the *Island*. As soon as they were well up in the Morning, I attempted to instruct them, and laboured for that Purpose to get them together, but quickly found they had something else to do; for near Noon they gathered together all their *Powwows* (or Conjurers) and set about half a Dozen of them to playing their juggling Tricks, and acting their frantick distracted Postures, in order to find out why they were then so sickly upon the Island; numbers of them being at that Time disordered with a *Fever*, and bloody *Flux*. In this Exercise they



were engaged for several Hours, making all the wild ridiculous and distracted Motions imaginable; sometimes singing, sometimes howling, sometimes extending their Hands to the utmost Stretch, spreading all their Fingers, and seemed to push with them, as if they designed to fright something away, or, at least, keep it off at Arms end; sometimes stroking their Faces with their Hands, then spouting Water as fine as Mist; sometimes setting flat on the Earth, then bowing down their Faces to the Ground; wringing their Sides, as if in Pain and Anguish; twisting their Faces, turning up their Eyes, grunting, puffing, &c.

Their monstrous Actions tended to excite Ideas of Horror, and seem'd to have something in them (as I thought) peculiarly suited to raise the Devil, if he could be rais'd by any thing odd, ridiculous and frightful. Some of them I could observe, were much more fervent and devout in the Business than others, and seem'd to *chant, peep and mutter* with a great Degree of Warmth and Vigour, as if determined to awaken and engage the Powers below. I sat at a small Distance, not more than Thirty Feet from them, (tho' undiscover'd) with my Bible in my Hand, resolving if possible to spoil their Sport, and prevent their receiving any Answers from the *infernal* World, and there view'd the whole Scene. They continued their heideous Charms and Incantations for more than three Hours

Hours, until they had all wearied themselves out, altho' they had in that Space of Time taken sundry Intervals of Rest; and at length broke up, I apprehended, without receiving any Answer at all.

After they had done *Powwowing*, I attempted to discourse with them about Christianity; but they soon scatter'd, and gave me no Opportunity for any Thing of that Nature. A view of these Things, while I was entirely alone in the Wilderness, destitute of the Society of any One that so much as *named the Name of Christ*, greatly sunk my Spirits, gave me the most gloomy Turn of Mind imaginable, almost stripp'd me of all Resolution and Hope respecting further Attempts for propagating the Gospel, and converting the *Pagans*, and render'd this the most burdensom and disagreeable *Sabbath* that ever I saw. But nothing, I can truly say, sunk and distress'd me like the Loss of my Hope respecting *their Conversion*. This Concern appear'd so great, and seem'd to be so much *my own*, that I seem'd to have nothing to do on *Earth*, if this fail'd: And a Prospect of the greatest Success in the saving Conversion of Souls under *Gospel Light*, would have done little or nothing towards compensating for the Loss of my Hope in this Respect; and my Spirits now were so damp'd and depress'd, that I had no Heart nor Power to make any further Attempts among them for that Purpose, and could not

possibly recover my Hope, Resolution and Courage, by the utmost of my Endeavours.

The *Indians* of this *Island* can many of them understand the *English* Language considerably well, having formerly liv'd in some Part of *Maryland* among or near the *white* People, but are very vicious, drunken and prophane, altho' not so *Savage* as those who have less Acquaintance with the *English*. Their Customs in divers Respects, differ from those of other *Indians* upon this River. They don't bury their Dead in a common Form, but let their Flesh consume above Ground in' close Cribs made for that Purpose, and at the End of a Year, or perhaps sometimes a longer Space of Time, they take the Bones, when the Flesh is all consum'd, and wash and scrape them, and afterwards bury them with some Ceremony.---Their Method of *charming* or conjuring over the Sick, seems somewhat different from that of other *Indians*, tho' for Substance the same: And the whole of it, among these and others, perhaps is an Imitation of what seems, by *Naamans* Expression, (2 *Kings* v. 11.) to have been the Custom of the antient *Heathens*. For it seems chiefly to consist in their *striking their Hands over the Diseased*, repeatedly stroaking of them, and *calling upon their Gods*, excepting the spouting of Water like a Mist, and some other frantick Ceremonies common to the other *Conjurations*, I have already mentioned.

When

When I was in these Parts in *May* last, I had an Opportunity of learning many of the Notions and Customs of the *Indians*, as well as of observing many of their Practices : I then travelling more than an Hundred and thirty Miles upon the River above the *English* Settlements ; and having in that Journey a View of some Persons of *seven* or *eight* distinct Tribes, speaking so many different Languages. But of all the Sights I ever saw among them, or indeed any where else, none appear'd so frightful or so near a kin to, what is usually imagin'd, of *infernal Powers* ; none ever excited such Images of Terror in my Mind, as the Appearance of one who was a devout and zealous Reformer, or rather restorer, of what he suppos'd was the ancient Religion of the *Indians*. He made his Appearance in his *pontifical Garb*, which was a Coat of *Bears Skins*, dress'd with the Hair on, and hanging down to his Toes, a Pair of Bear-Skin Stockings, and a great *Wooden Face*, painted the one Half black, the other tawny, about the Colour of an *Indians* Skin, with an extravagant Mouth, cut very much a-wry ; the Face fastened to a Bear Skin Cap, which was drawn over his Head. He advanc'd toward me with the Instrument in his Hand that he us'd for Musick in his *idolatrous Worship*, which was a dry *Tortoise-Shell*, with some Corn in it, and the Neck of it drawn on to a Piece of Wood, which made a very convenient Handle. As he came forward, he



he beat his Tune with the *Rattle*, and danced with all his Might, but did not suffer any Part of his Body, not so much as his Fingers, to be seen: And no Man would have guess'd by his Appearance, and Actions, that he could have been a human Creature, if they had not had some Intimation of it otherways. When he came near me, I could not but shrink away from him, altho' it was then Noon-day, and I knew who it was, his Appearance and Gestures were so prodigiously frightful! He had a House consecrated to religious Uses, with divers Images cut out upon the several Parts of it; I went in and found the Ground beat almost as hard as a Rock with their frequent dancing in it.-- I discours'd with him about Christianity, and some of my Discourse he seem'd to like, but some of it he dislik'd entirely. He told me that God had taught him his Religion, and that he never would turn from it, but wanted to find some that would join heartily with him in it; for the *Indians*, he said, were grown very degenerate and corrupt. He had thoughts, he said, of leaving all his Friends, and travelling abroad, in order to find some that would join with him, for he believ'd God had some Good People some where that felt as he did. He had not always, he said, felt as he now did, but had *formerly* been like the rest of the *Indians*; until about four or five Years before that Time: Then, he said, his Heart was very much distress'd



trifled, so that he could not live among the *Indians*, but got away into the Woods and liv'd alone for some Months. At length, he says, God comforted his Heart, and shew'd him what he should do ; and since that Time he had known God, and tried to serve him, and loved all Men, be they who they would, so as he never did before.---He treated me with uncommon Courtesy, and seem'd to be hearty in it.--And I was told by the *Indians* that he oppos'd their drinking Strong-Liquor with all his Power; and if at any Time he could not dissuade them from it, by all he could say, he would leave them and go crying into the Woods. It was manifest he had a Set of religious Notions that he had look'd into *for himself*, and not taken for *granted* upon bare Tradition ; and he relish'd or dis-relish'd whatever was spoken of a religious Nature, according as it either agreed or disagreed with *his Standard*. And while I was discoursing he would sometimes say, *Now that I like : So God has taught me*, &c. And some of his Sentiments seem'd very just. Yet he utterly deny'd the Being of a *Devil*, and declar'd there was no such a Creature known among the *Indians* of old Times, whose Religion he suppos'd he was attempting to revive. He likewise told me, that departed Souls all went *Southward*, and that the Difference between the Good and Bad was this, That the *former* were admitted into a beautiful Town with

with *spiritual* Walls, or Walls agreeable to the Nature of Souls ; and that the *latter* would for ever hover round those Walls, and in vain attempt to get in. He seem'd to be sincere, honest, and consciencious in his *own Way*, and according to his own religious Notions; which was more than I ever saw in any other *Pagan* : And I perceiv'd he was look'd upon, and derided amongst most of the *Indians* as a *precise Zealot*, that made a needless Noise about religious Matters. But I must say, there was something in his Temper and Disposition that look'd more like true Religion than any Thing I ever observed amongst other *Heathens*.

But alas ! how deplorable is the State of the *Indians* upon this River ! The brief Representation I have here given of their Notions and Manners, is sufficient to shew that they are *led captive by Satan at his Will*, in the most eminent Manner : And, methinks, might likewise be sufficient to excite the Compassion, and engage the Prayers of pious Souls for these their Fellow-Men, who sit in *the Regions of the Shadow of Death* !

Sept. 22. Made some further Attempts to instruct and christianize the *Indians* on this Island, but all to no Purpose. They live so near the *white* People, that they are always in the Way of Strong-Liquor, as well as the ill Examples of *nominal Christians* ; which renders it so unspeakably

unspeakably Difficult to treat with them about Christianity.

Forks of *Delaware*, 1745.

*October* 1. Discoursed to the *Indians* here, and spent some Time in private Conferences with them about their Soul's Concerns, and afterwards invited them to accompany, or if not, to follow me down to *Crosweeksung* as soon as their Conveniency would admit; which Invitation fundry of them chearfully accepted.

*Crosweeksung*, in *New-Jersey*, 1745.

Preached to my People from *John* xiv. 1.---6 The divine Presence seemed to be in the Assembly. Numbers were affected with divine Truths, and it was a Season of Comfort to some in particular.

O! What a Difference is there between these and the *Indians* I had lately treated with upon *Susquehannah*! To be with *those* seemed like being banished from God and all his People, to be with *these* like being admitted into his Family, and to the Enjoyment of his divine Presence! How great is the Change lately made upon Numbers of these *Indians*, who not many Months ago were many of them as Thoughtless, and averse to Christianity, as those upon *Sus-*  
H
*quehannah*!

*quehannab*! And how astonishing is that Grace that has made this Change!

LORD'S-DAY, *Octob.* 6. Preach'd in the Forenoon from *John* x. 7,--11. There was a considerable melting among my People, the dear *young Christians* were refresh'd, comforted and strengthened, and one or two Persons newly awakened.

In the Afternoon I discoursed on the Story of the *Jaylor*, *Acts* xvi. and in the Evening expounded *Acts* xx. 1,--12. There was at this Time a very agreeable Melting spread thro' the whole Assembly. I think I scarce ever saw a more desirable Affection in any Number of People in my Life. There was scarce a dry Eye to be seen among them, and yet nothing *boisterous* or *unseemly*, nothing that tended to disturb the Publick Worship; but rather to encourage and excite a Christian Ardour and Spirit of Devotion.

Those who, I have reason to hope were savingly renewed, were first affected, and seem'd to rejoyce much, but with Brokenness of Spirit and godly Fear, their Exercises were much the same with those mentioned in my *Journal* of *August* 26. evidently appearing to be the genuine Effect of a *Spirit of Adoption*.

After Publick Service was over I withdrew, (being much tired with the Labours of the Day) and the *Indians* continued praying among themselves for near Two Hours together, which  
continued

continued Exercifes appear'd to be attended with a bleſſed quickning Influence from on High.

I could not but earneſtly *wiſh* that Numbers of God's People had been preſent at this Seaſon, to ſee and hear theſe Things which I'm ſure muſt reſreſh the Heart of every true Lover of *Zion's* Intereſt. To ſee thoſe, who very lately were ſavage *Pagans* and *Idolators*, *having no Hope, and without God in the World*, now fill'd with a Senſe of divine Love and Grace, and worſhiping the *Father in Spirit and in Truth*, as Numbers here appear'd to do, was not a little affecting! And eſpecially to ſee them appear ſo tender and humble, as well as lively, fervent and devout in the divine Service

*Octob.* 24. Diſcourſed from *John* iv. 13, - 14 There was a great Attention, a deſirable Affection, and an unaffected Melting in the Aſſembly.---'Tis ſurprizing to ſee how eager they are of hearing the Word of God. I have oftentimes Thought they would chearfully and diligently attend divine Worſhip Twenty Four Hours together, had they an Opportunity ſo to do.

*Octob.* 25. Diſcourſed to my People reſpecting the *Reſurrection*, from *Luke* xx. 27 — 36 And when I came to mention the Bleſſedneſs the Godly ſhall enjoy at that Seaſon, their final Freedom from Death, Sin and Sorrow; their Equality to the *Angels* in regard of their Near-



ness to, and Enjoyment of Christ ; (some imperfect Degree of which they are favour'd with in the present Life, from whence springs their sweetest Comfort) and their being the *Children of God*, openly acknowledged by Him *as such* : I say, when I mentioned these Things, Numbers of them were much affected, and melted with a View of this blessed State.

*Octob.* 26. Being call'd to assist in the Administration of the Lord's-Supper, in a neighbouring Congregation, I invited my People to go with me, who in general embrac'd the Opportunity chearfully, and attended the several Discourses of that Solemnity with Diligence and Affection, most of them now understanding something of the *English* Language.

*LORD'S-DAY, Octob.* 27. While I was preaching to a vast Assembly of People abroad, who appeared generally easy and secure enough, there was one *Indian* Woman, a Stranger, who never heard me preach before, nor ever regarded any Thing about Religion, (being now persuaded by some of her Friends to come to Meeting, tho' much against her Will) was seiz'd with pressing Concern for her Soul, and soon after express'd a great Desire of going home (more than Forty Miles distant) to call her *Husband*, that he also might be awakened to a Concern for his Soul. Some other of the *Indians* also appeared to be affected with divine Truths this Day.

The pious People of the *English* (Numbers of whom I had Opportunity to converse with) seem'd refreshed with seeing the *Indians* worship God in that devout and solemn Manner with the Assembly of his People: And with those mentioned *Acts* xi. 18. they could not but glorify God, saying, then hath God also to the Gentiles granted Repentance unto Life.

*Octob.* 28. Preached again to a great Assembly, at which Time some of my People appeared affected; and when publick Worship was over, were inquisitive whether there would not be another Sermon in the Evening, or before the *sacramental* Solemnity was concluded; being still desirous to hear God's Word.

*Crossweeksung,*

*Octob.* 28 Discoursed from *Mat.* xxii. 1,--13. I was enabled to open the Scripture, and adapt my Discourse and Expressions to the Capacities of my People, *I know not how*, in a plain, easy, and familiar Manner, beyond all that I could have done by the utmost Study: And this, without any *special* Difficulty, with as much Freedom as if I had been addressing a common Audience, who had been instructed in the Doctrine of Christianity all their Days.

The Word of God at this Time seem'd to fall upon the Assembly with a divine Power and Influence, especially toward the Close of my Discourse: There was both a sweet Melting and bitter Mourning in the Audience.—The  
dea

dear Christians were refreshed and comforted—Convictions revived in others, and sundry Persons newly awakened who had never been with us before, and so much of the divine Presence appear'd in the Assembly, that it seem'd, *this was no other than the House of God, and the Gate of Heaven.* And all that had any Savour and Relish of divine Things were even constrained by the Sweetness of that Season to say, *Lord it is good for us to be here.* If ever there was amongst my People an Appearance of *the New-Jerusalem-----as a Bride adorned for her Husband,* there was much of it at this Time; and so agreeable was the Entertainment where such Tokens of the divine Presence were, that I could scarce be willing in the Evening to leave the Place, and repair to my Lodgings. I was refreshed with a View of the Continuance of this Blessed Work of Grace among them, and its Influence upon *Strangers* of the *Indians* that had of late, from time to time, providentially fallen into these Parts.

*Nov. 1.* Discours'd from *Luke xxiv.* briefly explaining the whole Chapter, and insisting especially upon some particular Passages.

The Discourse was attended with some affectionate Concern upon some of the Hearers, tho' not equal to what has often appeared among them.

*LORD'S-DAY, Nov. 3.* Preached to my People from *Luke xvi. 17,* more especially for the sake of several lately brought under deep Concern

cern for their Souls. There was some apparent Concern and Affection in the Assembly, tho' far less than has been usual of late.

Afterwards I baptized *Fourteen* Persons of the *Indians*, six Adults and eight Children: One of these was near *fourscore* Years of Age, and I have reason to hope God has brought her savingly Home to himself: Two of the others were Men of *Fifty* Years old, who had been singular and remarkable, even among the *Indians*, for their Wickedness, one of them had been a *Murderer*, and both notorious Drunkards as well as excessive Quarellsom; but now I can't but hope both are become Subjects of God's special Grace, especially the worst of them \*. I deferred their *Baptism* for many Weeks after they had given Evidences of having pass'd a great Change, that I might have more Opportunities to observe the Fruits of those Impressions they had been under, and apprehended the Way was now clear: And there was not one of the Adults I baptized, but what had given me some comfortable Grounds to hope, that God had wrought a Work of special Grace in their Hearts; altho' I could not have the same Degree of Satisfaction respecting one or two of them, as the rest.

Nov. 4. Discours'd from *John xi.* briefly explaining

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\* The Man particularly mentioned in my Journal of *August 10th*, as being then awakened.

plaining most of the Chapter.—Divine Truths made deep Impressions upon many in the Assembly, numbers were affected with a View of the Power of Christ, manifested in his raising the Dead, and especially when this Instance of his Power was improved to shew his Power and Ability to raise dead Souls (such as many of them then *felt* themselves to be) to a spiritual Life: As also to raise the Dead at the last Day, and dispence to them due Rewards and Punishments.

There were sundry of the Persons lately come here from remote Places, that were now brought under deep and pressing Concern for their Souls, particularly one, who not long since came half drunk, and rail'd on us, and attempted by all means to disturb us while engag'd in the divine Worship, was now so concern'd and distress'd for her Soul, that she seem'd unable to get any ease without an Interest in Christ. There were many Tears and affectionate Sobs and Groans in the Assembly in general, some weeping for themselves, others for their Friends. And altho' Persons are doubtless much easier affected now, than they were in the Beginning of this religious Concern, when Tears and Cries for their Souls were Things unheard of among them, yet I must say, their Affection in general appear'd *genuine* and *unfeigned*; and especially this appear'd very conspicuous in those newly awakened. So that  
true



true and genuine Convictions of Sin, seem still to be begun and promoted in many Instances.

Baptized a Child this Day, and perceiv'd sundry of the baptized Persons affected with the Administration of this Ordinance, as being thereby minded of their own solemn Engagements.

I have now baptized in all *Forty Seven* Persons of the *Indians*, Twenty three Adults, and Twenty four Children. Thirty five of them belonging to these Parts, and the rest to the *Forks of Delaware*: And (thro' rich Grace) they have none of them as yet been left to disgrace their Profession of Christianity by any scandalous or unbecoming Behaviour.

I might now justly make many Remarks on a Work of Grace so very remarkable as this has been in diverse Respects, but shall confine myself to a few general Hints only.

1<sup>st</sup>. 'Tis remarkable that God began this Work among the *Indians* at a Time when I had the least Hope, and (to my Apprehension) the least rational Prospect of seeing a Work of Grace propagated amongst them. My bodily Strength being then much wasted by a late tedious Journey to *Susquehannah*, where I was necessarily expos'd to Hardships and Fatigues among the *Indians*: My Mind being also exceedingly depress'd with a View of the Unsuccessfulness of my Labours, (since I had little reason so much as to hope that God had made me Instrumental of the saving Conversion of any of the *Indians*, except my *Inter-*

I

*preter*

*preter* and his Wife) whence I was ready to look upon my self as a Burden to the *Honourable Society*, that employ'd and supported me in this Business, and began to entertain serious Thoughts of giving up my *Mission*; and almost resolv'd I would do so, at the Conclusion of the present Year, if I had then no better Prospect of special Success in my Work than I had hitherto had, altho' I can't say I entertained these Thoughts because I was weary of the Labours and Fatigues that necessarily attended my present Business, or because I had *Light* and Freedom in my own Mind to turn any other Way; but purely thro' Dejection of Spirit, pressing Discouragement, and an Apprehension of its being unjust to spend Money consecrated to religious Uses, only to civilize the *Indians*, and bring them to an *external* Profession of Christianity, which was all that I could then see any Prospect of having effected, while God seem'd (as I thought) evidently to frown upon the Design of their saving Conversion, by withholding the convincing and renewing Influences of his blessed Spirit from attending the Means I had hitherto us'd with them for that End.

And in this Frame of Mind I first visited these *Indians* at *Crofsweekfung*, apprehending 'twas my indispensable Duty (seeing I had heard there was a Number in *these Parts*) to make some Attempts for their Conversion to God, tho' I can't say, I'd any Hope of Success, my Spirits were now so extremely sunk, And I don't know that my  
Hopes

Hopes respecting the Conversion of the *Indians* were ever reduc'd to so low an Ebb, since I had any *special* Concern for them, as at this Time.

And yet *this* was the very Season that God saw fittest to begin this glorious Work in ! And thus he *ordained Strength out of Weakness*, by making bare his Almighty Arm at a Time when *all Hopes* and *human Probabilities* most evidently appear'd to fail.——Whence I learn that *tis good to follow the Path of Duty, tho' in the midst of Darknes and Discouragement.*

2dly. 'Tis remarkable how God providentially, and in a Manner almost *unaccountable* called these *Indians* together to be instructed in the great Things that concern'd their Souls ; and how he seized their Minds with the most solemn and weighty Concern for their eternal Salvation as fast as they came to the Place where his Word was preached. When I first came into these Parts in *June*, I found not one Man at the Place I visited, but only *four* Women and a few Children : But before I had been here many Days they gathered from all Quarters, some from more than Twenty Miles distant, and when I made them a second Visit in the Beginning of *August*, some came more than Forty Miles to hear me.

And many came without any Intelligence of what was going on here, and consequently without any Design of *theirs*, so much as to gratify their Curiosity ; so that it seem'd as if God had summon-ed them together from all Quarters for nothing

else but to deliver his Message to them, and that he did this (with regard to some of them) without making Use of any *human* Means; altho' there was Pains taken by some of them to give Notice to others at remote Places.

Nor is it less surprizing that they were one after another affected with a solemn Concern for their Souls, almost as soon as they came upon the Spot where divine Truths were taught them. I could not but think often that their coming to the Place of our publick Worship, was like *Saul* and his *Messengers* coming among the *Prophets*: They no sooner came but they prophesied; and these were almost as soon affected with a Sense of their Sin and Misery, and with an earnest concern for Deliverance, as they made their Appearance in our Assembly.—After this Work of *Grace* began with Power among them, 'twas common for *Strangers* of the *Indians*, before they had been with us one Day, to be much awakened, deeply convinced of their Sin and Misery, and to enquire with great Solitude, *What they should do to be saved?*

3dly. 'Tis likewise remarkable how God preserved these poor ignorant *Indians* from being prejudiced against me, and the Truths I taught them, by those Means that were used with them for that Purpose by ungodly People. There were many Attempts made by some ill-minded Persons of the *white* People to prejudice them against or fright them from Christianity. They sometimes  
told



told them, The *Indians* were well enough on't already :---That there was no need of all this *Noise* about Christianity :—That if they were *Christians* they would be in no better, no safer, or happier State, than they were already in, &c.

Sometimes they told them, That I was a *Knave*, a *Deceiver*, and the like : That I daily taught them a Company of Lies, and had no other Design but to impose upon them, &c.

And when none of these and such like Suggestions would avail to their Purpose, they then tried another Expedient, and told the *Indians*, “ My Design was to gather together as large a Body of them as I possible could, and then sell them to *England* for Slaves.” Than which nothing could be more likely to terrify the *Indians*, they being naturally of a jealous Disposition, and the most adverse to a State of Servitude perhaps of any People living.

But all these wicked Insinuations (thro' divine Goodness over-ruling) constantly turned against the *Authors* of them, and only serv'd to engage the Affections of the *Indians* more firmly to me : For they being awaken'd to a solemn Concern for their Souls, could not but observe that the Persons who endeavour'd to imbitter their Minds against me were altogether unconcerned about their own Souls, and not only so but vicious and prophane ; and thence could not but argue, that if they had no Cencern for their own, 'twas not likely they should have for the *Souls of others*.

It seems yet the more wonderful that the *Indians* were preserved from once hearkening to these Suggestions, in as much as I was an utter Stranger among them, and could give them no Assurance of my sincere Affection to, and Concern for them, by any Thing that was past,—while the Persons that insinuated these Things were their old Acquaintance, who had had frequent Opportunities of gratifying their *thirsty Appetites* with strong Drink, and consequently, doubtless, had the greatest Interest in their Affections,——But from this Instance of their Preservation from fatal Prejudices, I have had Occasion with Admiration to say, *If God will Work, who can hinder or resist?*

4<sup>thly</sup>. Nor is it less wonderful how God was pleased to provide a *Remedy* for my want of Skill and Freedom in the *Indian Language*, by remarkably fitting my *Interpreter* for, and assisting him in the Performance of his Work. It might reasonably be suppos'd I must needs labour under a vast Disadvantage in addressing the *Indians* by an *Interpreter*, and that divine Truths would unavoidably loose much of the *Energy* and *Pathos* with which they might at first be delivered, by reason of their coming to the Audience from a *second Hand*. But altho' this has often (to my Sorrow and Discouragement) been the Case, in Times past, when my *Interpreter* had little or no Sense of divine Things, yet now it was quite otherwile. I can't think my Addresses to the *Indians* ordinarily

narily since the Beginning of this Season of Grace, have lost any Thing of the Power or Pungency with which they were made, unless it were sometimes for want of pertinent and pathetick Terms and Expressions in the *Indian* Language; which Difficulty could not have been much redrets'd by my personal Acquaintance with their *Language*. My *Interpreter* had before gain'd some good Degree of *doctrinal* Knowledge, whereby he was rendered capable of understanding and communicating, without mistakes, the *Intent and Meaning* of my Discourses, and that without being confined *strictly* and oblig'd to interpret *verbatim*. He had likewise, to appearance, an *experimental* Acquaintance with divine Things, and it pleas'd God at this Season to inspire his Mind with longing Desires for the Conversion of the *Indians*, and to give him admirable Zeal and Fervency in addressing them in order thereto. And tis remarkable that when I was favoured with any *special Assistance* in any Work, and enabled to speak with more than common *Freedom, Fervency* and *Power*, under a *lively* and *affecting Sense* of divine Things, he was usually affected in the *same Manner* almost instantly, and seem'd at once quicken'd and enabled to speak in the *same pathetick Language*, and under the *same Influence* that I did. And a *surprizing Energy* often accompanied the Word at such Seasons, so that the Face of the whole Assembly would be apparently  
chang'd

chang'd almost in an instant, and Tears and Sobs became common among them.

He also appeared to have such a clear doctrinal View of God's usual Methods of dealing with Souls under a preparatory Work of *Conviction* and *Humiliation* as he never had before, so that I could, with his help, discourse freely with the distressed Persons about their *internal* Exercises, their Fears, Discouragements, Temptations, &c.

He likewise took Pains Day and Night to repeat and inculcate upon the Minds of the *Indians* the Truths I taught them daily, and this he appear'd to do not from spiritual Pride, and an Affectation of setting himself up as a *publick Teacher*; but from a Spirit of Faithfulness, and an honest Concern for their Souls.

His Conversation among the *Indians* has likewise (so far as I know) been Savory, as becomes a Christian, and a Person employed in his Work; and I may justly say, he has been a great Comfort to me, and a great Instrument of promoting this good Work among the *Indians*: So that whatever be the State of his own Soul, 'tis apparent God has remarkably fitted him for this Work.

And thus God has manifested that, without bestowing on me the *Gift of Tongues*, he could find a Way wherein I might be as effectually enabled to convey the Truths of his glorious Gospel to the Minds of these poor benighted *Pagans*,

5thly. 'Tis further remarkable that God has carried on his Work here by *such Means*, and in  
*such*



*such a Manner* as tended to obviate, and leave no room for those Prejudices and Objections that have often been raised against such a Work. When Persons have been awakened to a solemn Concern for their Souls, by hearing the more *awful* Truths of God's Word, and the *Terrors* of the divine Law insisted upon, it has usually in such Cases been objected by some, that such Persons were only *frighted* with a, *fearful Noise* of *Hell* and *Damnation*; and, that there was no Evidence that their Concern was the Effect of a Divine Influence. But God has left no room for this Objection in the present Case, this Work of Grace having been begun and carried on, by almost one continued Strain of Gospel-Invitation to perishing Sinners, as may reasonably be guess'd, from a View of the *Passages* of *Scripture* I chiefly insisted upon in my Discourses from Time to Time: Which I have for that Purpose inserted in my *Journal*.

Nor have I ever seen so general an awakening in any Assembly in my Life as appeared here, while I was opening and insisting upon the Parable of the *great Supper*, *Luke xiv*. In which Discourse I was enabled to set before my Hearers the *unsearchable Riches* of Gospel Grace.

Not that I would be understood here, that I never instructed the *Indians* respecting their fallen State, and the Sinfulness and Misery of it: For *this* was what I at first chiefly insisted upon with them, and endeavoured to repeat and inculcate in

almost every Discourse, knowing that without this *Foundation* I should but build upon the *Sand*; and that it would be in vain to invite them to Christ, unless I could convince them of their *Need* of him, *Mark* ii. 17.

But still this great awakening, this surprizing Concern was never excited by any *Harrangues of Terror*, but always appear'd most remarkable when I insisted upon *the Compositions of a dying Saviour*, the *plentiful Provisions of the Gospel*, and the *free Offers* of divine Grace to *needy distressed Sinners*.

Nor would I be understood to insinuate, that such a religious Concern might *justly* be suspected as not being genuine, and from a divine Influence, because produc'd by the preaching of *Terror*: For this is perhaps God's more usual Way of awakening Sinners, and appears intirely agreeable to Scripture and sound Reason.—But what I meant here to observe is, that God saw fit to *improve* and bless *milder Means* for the effectual awakening of these *Indians*, and thereby obviated the forementioned Objection, which the World might otherwise have had a more *plausible* Colour of making.

And as there has been no Room for any plausible Objection against this Work, in regard of the *Means*, so neither in regard of the *Manner* in which it has been carried on.—'Tis true, Persons Concern for their Souls has been exceeding great, the Convictions of their Sin and Misery have risen

sen to a *high* Degree, and produced many Tears, Cries and Groans : But then they have not been attended with those Disorders, either bodily or mental, that have sometimes prevailed among Persons under religious Impressions.—There has here been no appearance of those *Convulsions, bodily Agonies, frightful Screaming, Swoonings*, and the like, that have been so much complained of in some Places ; altho' there have been some who, (with the *Jaylor*) have been made to *tremble* under a Sense of their Sin and Misery——Numbers who have been made to cry out from a distressing View of their perishing State---And some that have been, for a Time, in a great Measure, depriv'd of their bodily Strength, yet without any such *convulsive* Appearances.

Nor has there been any Appearance of *mental* Disorders here, such as *Visions, Trances, Imaginations of being under prophetick Inspiration*, and the like ; or scarce any unbecoming Disposition to appear remarkably affected either with Concern or Joy, tho' I must confess, I observed one or two Persons, whose Concern, I thought, was in a considerable Measure affected ; and one whose Joy appeared to be of the same Kind. But these Workings of *spiritual Pride*, I endeavoured to crush in their first Appearances, and have not since observed any Affection either of Joy or Sorrow, but what appeared *genuine* and *unaffected*. But,

6thly. And lastly, The *Effects* of this Work have likewise been very remarkable. I doubt not but that many of these People have gain'd more *doctrinal* Knowledge of divine Truths, since I first visited them in *June* last, than could have been instill'd into their Minds by the most diligent Use of proper and instructive Means for *whole Years together*, without such a divine Influence. Their *Pagan* Notions and *idolatrous* Practices seem to be entirely abandoned in these Parts. They are regulated, and appear regularly disposed in the Affairs of *Marriage*, an Instance whereof I have given in my *Journal* of *Aug.* 14. They seem generally divorc'd from *Drunkenness*, their darling Vice, and the *Sin that easily besets them*: So that I dont know of more than two or three who have been my steady Hearers, that have drank to excess since I first visited them, altho' before it was common for some or other of them to be drunk almost every Day: And some of them seem now to fear this Sin in particular more than Death itself. A Principle of Honesty and Justice appears in many of them, and they seem concern'd to discharge their old Debts, which they have neglected, and, perhaps, scarce thought of for Years past. Their Manner of living is much more decent and comfortable than formerly, having now the Benefit of that Money which they used to consume upon Strong Drink. *Love* seems to reign among them, especially those who have given Evidencies of having pass'd a saving Change:

And



And I never saw any appearance of *Bitterness* or *Censoriousness* in these, nor any Disposition to *esteem themselves better than others*, who had not received the like Mercy.

As their Sorrows under *Convictions* have been great and pressing, so many of them have since appear'd to *rejoyce with Joy unspeakable, and full of Glory* : And yet I never saw any Thing *extatic* or *flighty* in their Joy. Their Consolations don't incline them to *Air* and *Lightness* ; but on the Contrary, are attended with *Solemnity*, and oftentimes with *Tears*, and an apparent *Brokenness of Heart*, as may be seen in several Passages of my Journal : And in this Respect some of them have been surprized at themselves, and have with Concern observ'd to me, that *when their Hearts have been glad*, (which is a Phrase they commonly make Use of to express spiritual Joy) *they could not help crying for all*.

And now upon the whole, I think, I may justly say, here are all the Symptoms and Evidences of a remarkable Work of Grace among these *Indians*, that can reasonably be desir'd or look'd for. May the great *Author* of this Work maintain, and promote the same *here*, and propagate it *every where*, 'till the whole Earth be fill'd with his Glory. Amen

I have now rode more than Three Thousand Miles, that I have kept an exact Account of, since the Beginning of *March* last, and almost the whole of it has been in my own proper Business

as a *Missionary*, upon the Design (either immediately or more remotely) of propagating *Christian Knowledge* among the *Indians*. I have taken Pains to look out for a *Colleague*, or *Companion*, to travel with me; and have likewise us'd Endeavours to procure something for his Support, among religious Persons in *New-England*, which cost me a *Journey* of several Hundred Miles in Length; but have not as yet found any Person qualified and disposed for this good Work, altho' I had some Encouragement from *Ministers* and others that 'twas hopeful a Maintenance might be procured for one, when *the Man* should be found.

I have likewise of late represented to the Gentlemen concern'd with this *Mission*, the Necessity of having an *English-School* speedily set up among these *Indians*, who are now willing to be at the Pains of gathering together in a Body for this Purpose. And in order hereto have humbly propos'd to them the Collecting of Money for the Maintenance of a *School-Master*, and defraying of other necessary Charges in the Promotion of this good Work; which they are now attempting in the several Congregations of Christians to which they respectively belong.

The several Companies of *Indians* I have preached to in the Summer past, live at great Distances from each other. 'Tis more than Seventy Miles from *Croswicksung* in *New-Jersey*, to the *Forks of Delaware* in *Pennsylvania*. And from thence to sundry of the *Indian Settlements* I visited on *Susquehannah*,

*quehannab*, is more than an Hundred and Twenty Miles. And so much of my Time is necessarily consumed in *Journeying*, that I can have but little for *any* of my necessary Studies, and consequently for the Study of the *Indian Languages* in *particular* ; and especially seeing I am obliged to discourse so frequently to the *Indians* at each of these Places while I am with them, in order to redeem Time to visit the rest. I am, at Times, almost discouraged from attempting to gain any Acquaintance with the *Indian Languages*, they are so very numerous, (some Account of which I gave in my *Journal* of *May* last) and especially seeing my other Labours and Fatigues ingross almost the whole of my Time , and bear exceeding hard upon my *Constitution*, so that my Health is much impair'd—However I have taken considerable Pains to learn the *Delaware-Language*, and propose still to do so, as far as my other Business and bodily Health will admit. I have already made some Proficiency in it, tho' I have laboured under many and great Disadvantages in my Attempts of that Nature. And it is but just to observe here, that all the Pains I took to acquaint my self with the Language of the *Indians* I spent my first Year with , were of little or no service to me here among the *Delawares*, so that my Work, when I came among these *Indians*, was all to begin a-new.

As these poor ignorant *Pagans* stood in need of having *Line upon Line, and Precept upon Precept,*

*cept*, in order to their being instructed and grounded in the Principles of Christianity, so I preach'd *publickly, and taught from House to House* almost every Day for *whole Weeks* together, when I was with them. And my *publick* Discourses did not then make up the one Half of my Work, while there was so many constantly coming to me with that important Enquiry, *What must we do to be saved?* And opening to me the various Exercises of their Minds. And yet I can say (to the Praise of rich Grace) that the apparent Success with which my Labours were crown'd, unspeakably more than compensated for the Labour itself, and was likewise a great Means of supporting and carrying me thro' the Business and Fatigues, which (it seems) my Nature would have sunk under, without such an encouraging Prospect. But altho' this Success has afforded Matter of Support, Comfort and Thankfulness, yet in this Season I have found great Need of Assistance in my Work, and have been much oppress'd for want of *one* to bear a *Part* of my *Labours* and *Hardships*.——

*May the Lord of the Harvest send forth other Labourers into this Part of his Harvest, that those who sit in Darkness may see great Light, and that the whole Earth may be filled with the Knowledge of himself. Amen.*

*David Brainerd.*

*November 20.*

*1745.*



Divine GRACE display'd  
O R T H E  
Continuance *and* Progreſs  
Of a Remarkable  
WORK of GRACE  
Among ſome of the  
INDIANS

Belonging to the Provinces of NEW-JERSEY and PENNSYLVANIA,

juſtly REPRESENTED in

A JOURNAL

Kept by Order of the Honourable SOCIETY  
(in Scotland) *for propagating* CHRISTIAN  
KNOWLEDGE. With ſome general Remarks  
To which is ſubjoined an APPENDIX, con-  
taining ſome Account of ſundry Things, e-  
ſpecially of the Difficulties attending the  
Work of a *Miſſionary* among the INDIANS.

By DAVID BRAINERD, *Minifter of the Goſpel,*  
*and Miſſionary from the ſaid Society.*

Published by the Reverend and Worthy Corre-  
*ſpondents* of the ſaid Society

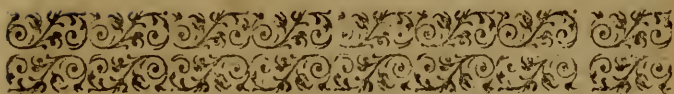
“ *Rom. ix. 25, 26.* I will call them my People that were not my  
“ People, and her beloved, that was not beloved. And it ſhall  
“ come to paſs, that in the Place where it was ſaid unto them, Ye are  
“ not my People; there ſhall they be called, the Children of the  
“ living God.

“ *Ephes. v. 8,* Ye were ſometimes Darkneſs; but now are ye Light  
“ in the Lord.

“ *Pſalm. cxviii. 23.* This is the Lord's Doing, it is marvelous in our Eyes

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*Crossweeksung, in New-Jersey, 1745,*

LORDS-DAY, *November 24.*

**P**REACH'D both Parts of the Day from the Story of *Zaccheus*, *Luke xix. 1--9.* In the latter Exercise, when I open'd and insist'd upon the *Salvation* that comes to the Sinner, upon his becoming a *Son of Abraham*, or a true Believer, the Word seem'd to be attended with divine Power to the Hearts of the Hearers.---Numbers were much affected with divine Truths----Former Convictions were revived---One or two Persons newly awaken'd----And a most affectionate Engagement in divine Service appear'd among them universally.

The Impressions they were under appear'd to be the genuine Effect of Gods Word brought home to their Hearts, by the Power and Influence of the divine Spirit.

*November 26.* After having spent some time in private Conferences with my People, I discours'd publickly among them from *John v. 1 9.* I was favour'd with some *special* freedom and fervency in my Discourse, and a powerful Energy accompanied divine Truths. Many went

and sob'd affectionately, and scarce any appear'd unconcern'd in the whole Assembly. The Influence that seiz'd the Audience appear'd gentle, and yet pungent and efficacious. It produc'd no boisterous Commotion of the Passions, but seem'd deeply to affect the Heart; and excited in the Persons under Convictions of their lost State, heavy Groans and Tears.--- And in others who had obtain'd Comfort, a sweet and humble Melting. It seem'd like the gentle but steady Showers that effectually Water the Earth, without violently beating upon the Surface.

The Persons lately awakened, were, some of them, deeply distress'd for their Souls, and appear'd earnestly solicitous to obtain an Interest in Christ: And some of them, after publick Worship was over, in Anguish of Spirit, said *They knew not what to do, nor how to get their their wicked Hearts changed, &c.*

November 28. Discours'd to the *Indians* publickly, after having us'd some private Endeavours to instruct and excite some in the Duties of Christianity. Open'd and made Remarks upon the sacred Story of *our Lord's Transfiguration*, Luke ix. 28.---36.----Had a principal View in my insisting upon this Passage of Scripture to the Edification and Consolation of God's People. And observ'd some, that I have Reason to think are truly such, exceedingly affected with an Account of the Glory of  
of



of Christ in his *Transfiguration*; and fill'd with longing Desires of being with him, that they might *with open Face* behold his Glory.

After publick Service was over, I ask'd one of them, who wept and sob'd most affectionately, *what she now wanted?* She replied, *Oh! to be with Christ, she did not know how to stay, &c.* This was a blessed refreshing Season to the religious People in general. The Lord Jesus Christ seem'd to manifest his divine Glory to them, as when *transfigured* before his Disciples. And they, with the Disciples, were ready universally to say, *Lord it is good for us to be here.*

The Influence of God's Word was not *confin'd* to those who had given Evidences of being truly gracious, tho' at this time, I calculated my Discourse for, and directed it *chiefly* to such. But it appear'd to be a Season of divine Power in the whole Assembly; so that most were, in some Measure, affected. And one aged Man in particular, lately awakened, was now brought under deep and pressing Concern for his Soul, and was earnestly inquisitive *how he might find Jesus Christ.*

God seems still to vouchsafe his divine Presence, and the Influence of his blessed Spirit to accompany his Word, at least in some Measure, in all our Meetings for divine Worship.

*Novem. 30.* Preach'd near Night, after having spent some Hours in private Conference with some of my People about their Souls concerns

cerns. Explain'd and insisted upon the Story of the *rich Man* and *Lazarus*, Luke, xvi, 19, 26.---The Word made powerful Impressions upon many in the Assembly, especially while I discours'd of the Blessedness of *Lazarus in Abraham's Bosom*. *This* I could perceive, affected them much more than what I spoke of the *rich Man's* Misery and Torments. And thus it has been usually with them. They have almost always appear'd much more affected with the *comfortable* than the *dreadful* Truths of Gods Word. And that which has distressed many of them under Convictions, is, that they found they wanted, and could not obtain, the Happiness of the godly. At least they have often appear'd to be more affected with *this*, than with the *Terrors* of Hell. But whatever be the *Means* of their awakening, 'tis plain, Numbers are made *deeply sensible* of their Sin and Misery, the wickedness and stubbornness of their own Hearts, their *utter Inability* to help themselves, or to come to Christ for Help, without divine Assistance; and so are brought to see their *perishing* need of Christ to do all for them, and to lie at the Foot of *Sovereign Mercy*.

LORD'S-DAY, *December* 1. Discours'd to my People in the Forenoon from *Luke* xvi. 27, 31. There appear'd an unfeign'd Affection in divers Persons, and some seem'd deeply impressed with divine Truths.

In

In the Afternoon preach'd to a Number of *white* People ; at which time the *Indians* attended with Diligence, and many of them were able to understand a considerable Part of the Discourse.

At Night Discours'd to my People again, and gave them some particular Cautions and Directions relating to their Conduct in divers Respects. And pressed them to *Watchfulness* in all their Deportment, seeing they were encompassed with those that *waited for their halting*, and who *stood ready* to draw them into *Temptations* of every kind, and then to expose Religion for their missteps.

LORD'S-DAY, *Decem.* 8. Discours'd on the Story of the *Blind Man*, *John ix.*----There appear'd no remarkable Effect of the Word upon the Assembly at this Time. The Persons who have lately been much concern'd for their Souls, seem'd now not so affected nor solicitous to obtain an Interest in Christ as has been usual ; altho' they attended divine Service with Seriousness and Diligence.

Such have been the *Doings of the Lord* here, in awakening Sinners, and affecting the Hearts of those who are brought to solid Comfort, with a fresh Sense of divine Things from time to time, that 'tis now strange to see the Assembly sit with *dry Eyes*, and without Sobs and Groans !

*Decem. 12.* Preach'd from the Parable of the *Ten Virgins*, *Mat. xxv.* The divine Power seem'd in some Measure to attend this Discourse, in which I was favour'd with *uncommon* Freedom and plainness of Address, and enabled to open divine Truths, and explain them to the Capacities of my People, in a Manner *beyond myself*.---There appear'd in many Persons an affectionate Concern for their Souls; altho' the Concern in general seem'd not so deep and pressing as it had formerly done. Yet it was refreshing to see many melted into Tears and unaffected Sobs; some with a *Sense* of divine Love, and some for *want* of it!

*LORD'S-DAY, Decem. 15.* Preach'd to the *Indians* from *Luke xiii. 24, 28.*---Divine Truths fell with Weight and Power upon the Audience, and seem'd to reach the Hearts of many. Near Night discours'd to them again from *Mat. xxv. 31---46.* At which Season also, the Word appear'd to be accompanied with a divine Influence, and made powerful Impressions upon the Assembly in general, as well as upon divers Persons in a very special and particular Manner. This was an amazing Season of Grace! *The Word of the Lord*, this Day, *was quick and powerful, sharper than a two edged Sword*, and pierced to the Hearts of many. The Assembly was greatly affected, and *deeply* wrought upon; yet without so much *apparent* Commotion of the Passions



Passions, as was usual in the Beginning of this Work of Grace. The Impressions made by the Word of God upon the Audience appear'd solid, rational and deep, worthy of the solemn Truths by Means of which they were produc'd, and far from being the Effects of any *sudden Fright* or *groundless* Perturbation of Mind.

O! How did the Hearts of the Hearers seem to bow under the weight of divine Truths! And how evident did it now appear that they *received* and *felt* them, *not as the Word of Man, but as the Word of God!* None can frame a just Idea of the Appearance of our Assembly at this Time, but those who have seen a Congregation solemnly *awed*, and deeply *impressed* by the *special* Power and Influence of divine Truths delivered to them in the Name of God!

*Decem. 16.* Discours'd to my People in the Evening from *Luke xi. 1-13.* After having insisted sometime upon the 9th Verse, wherein there is a Command and Encouragement to ask for divine Favours, I called upon them to ask for a *new Heart* with utmost Importunity, as the Man mentioned in the Parable, I was discoursing upon, pleaded for *Loaves of Bread* at Midnight.

There was much Affection and Concern in the Assembly; and especially one Woman appeared in great distress for her Soul. She was brought to such an *Agony* in seeking after Christ, that the Sweat ran off her Face for a considerable Time together, altho' the Evening was very cold; and her bitter Cries were the most affect-

ing Indication of the *inward* Anguish of her Heart.

*Decem. 21.* My People having now attained to a considerable Degree of Knowledge in the Principles of Christianity, I thought it proper to set up a *catechetical Lecture* among them; and this Evening attempted something in *that Form*; proposing Questions to them agreeable to the Reverend Assembly's *Shorter Catechism*, receiving their Answers, and then explaining and insisting as appear'd necessary and proper upon each Question. After which I endeavour'd to make some practical Improvement of the whole. This was the Method I enter'd upon.----They were able readily and *rationaly* to answer many important Questions I propos'd to them: So that, upon Trial, I found their *doctrinal* Knowledge to exceed my own expectations.---In the Improvement of my Discourse, when I came to infer and open the Blessedness of those who have so great and glorious a God, as had before been spoken of, *for their everlasting Friend and Portion*, sundry were much affected; and especially when I exhorted, and endeavour'd to persuade them *to be reconciled to God*, thro' his dear Son, and *thus* to secure an Interest in his everlasting Favour. So that they appear'd to be not only *enlightned* and *instructed*, but *affected* and engaged in their Souls Concern by this Method of discoursing.

LORD'S-DAY, *Decem. 22.* Discours'd upon the Story of the *young Man* in the Gospel, *Mat.*  
ix. 16.

ix. 16--22. God made it a seasonable Word, I'm persuaded, to some Souls.

There were sundry Persons of the *Indians* newly come here, who had frequently liv'd among *Quakers*, and being more civiliz'd and conform'd to *English* Manners than the generality of the *Indians*, they had imbib'd some of the *Quakers* Errors; especially this fundamental one, *viz.* That if Men will but live soberly and honestly, according to the Dictates of their own Consciences (or the *Light within*) there is then no Danger or Doubt of their Salvation, &c.-- These Persons I found much worse to deal with than those who are wholly under *Pagan* Darkness, who make no *Pretences* to Knowledge in Christianity at all, nor have any *self-righteous* Foundation to stand upon. However, they all, except one, appear'd now convinced, that this *sober honest Life*, of itself, was not sufficient to Salvation; since Christ himself had declar'd it so in the Case of the *young Man*. And seem'd in some Measure, concern'd to obtain that change of Heart which I had been labouring to shew them the necessity of.

This was likewise a Season of *Comfort* to some Souls, and in particular to one (the same mentioned in my *Journal* of the 16th Instant) who never before obtain'd any settled Comfort, tho' I have abundant Reason to think she had pass'd a saving Change some Days before.

She now appeared in a heavenly frame of Mind, compos'd and delighted with the divine

Will. When I came to discourse particularly with her, and to enquire of her, how she got Relief and Deliverance from the spiritual Distresses she had lately been under, she answer'd in broken English, \* *Me try, me try, save myself, last my Strength be all gone,* (meaning her ability to save herself) *couldnt me stir bit further. Den last, me forc'd let Jesus Christ alone, send me Hell if he please.* I said, but you was not willing to go to Hell was you? She replied, † *Could not me help it. My Heart be would wicked for all. Could not me make him good,* (meaning she saw 'twas right she should go to Hell, because her Heart was wicked, and would be so after all she could do to mend it.) I ask'd her, how she got out of this Case? She answered still in the same broken Language, § *By, by my Heart be glad desperately.* I ask'd her why her Heart was glad? She replied, *Grad my Heart Jesus Christ do what he please with me. Den me tink, grad my Heart Jesus Christ send me Hell. Didn't me care where he put me, me love him for all, &c.*

And she could not readily be convinc'd, but that she was willing to go to Hell, if Christ was pleas'd to send her there. Tho' the Truth evidently

\* *In proper English thus,* 'I tried and tried to save myself, till at last my Strength was all gone, and I could not stir any further. Then at last I was forced to let Jesus Christ alone to send me to Hell if he pleased.' † *In plain English thus,* 'I could not help it. My Heart would be wicked for all what I could do. I could not make it good. ‡ 'By and by my Heart was exceeding glad.----My Heart was glad that Jesus Christ would do with me what he pleased. Then I thought my Heart would be glad altho' Christ should send me to Hell. I did not care where he put me, I should love him for all. i. e. do what he would with me.



evidently was, her Will was so swallowed up in the divine Will, that she could not frame any Hell in her Imagination that would be dreadful or undesirable, provided it was but the Will of God. to send her to it.

Toward Night discoursed to them again in the *catechetical* Method I entered upon the Evening before. And when I came to improve the Truths I had explained to them, and to answer that Question, ‘ *But how shall I know whether God has chosen me to everlasting Life*’ by pressing them to come and give up their Hearts to Christ, and thereby *to make their Election sure*, they then appear’d much affected : And the Persons under Concern were afresh engag’d in seeking after an Interest in him ; while some others, who had obtained Comfort before, were refreshed to find that Love to God in themselves, which was an Evidence of his *electing* Love to them.

*Decem. 25* The *Indians* having been used upon *Christmas-Days* to drink and revel among some of the *white* People in these Parts, I tho’t it proper this Day to call them together and Discourse to them upon divine Things : Which I accordingly did from the Parable of the *barren Figg-Tree*, *Luke xiii, 6---9----* A divine Influence, I’m persuaded, accompanied the Word at this Season. The Power of God appear’d in the Assembly, not by producing any remarkable *Cries*, but by shocking and rousing at Heart, (as it seem’d) several stupid Creatures, that

that were scarce ever moved with any Concern before. The Power attending divine Truths seem'd to have the Influence of the *Earthquake* rather than the *Whirlwind* upon them. Their *Passions* were not so much alarm'd as has been common here, in Times past; but their *Judgments* appear'd to be powerfully convinced by the *masterly* and *conquering* Influence of divine Truths. The Impressions made upon the Assembly in general, seem'd not *superficial* but *deep* and *Heart* affecting. O how ready did they now appear universally to embrace and comply with every thing they heard and were convinced was Duty! God was in the midst of us of a Truth, bowing and melting stubborn Hearts! How many Tears and Sobs were than to be seen and heard among us! What Liveliness and strict Attention! What eargeriness and intenseness of Mind appear'd in the whole Assembly in the time of divine Service! They seem'd to watch & wait for the dropping of God's Word, as the thirsty Earth for the *former and latter Rain*.

Afterwards I discoursed to them on the Duty of *Husbands* and *Wives*, from *Eph. v. 22---33*. And have Reason to think, this was a Word in Season.---Spent some time further in the Evening, in inculcating the Truths I had insisted upon in my former Discourse respecting the *barren Fig-Tree*, and observ'd a powerful Influence still accompany what was spoken.

*Decem. 26.* This Evening I was visited by a Person under great spiritual Exercise, The most

most remarkable Instance of this Kind I ever saw. She was a Woman of (I believe) more than *four score* Years old, and appeared to be much broken and very *childish* thro' Age, so that it seem'd impossible for Man to instil into her Mind any *Notions* of divine Things, not so much as to give her any *doctrinal* Instruction, because she seem'd uncapable of being taught.---She was led by the Hand into my House, and appeared in extreme Anguish. I ask'd her, what ailed her? She answered, *that her Heart was distressed and she fear'd she should never find Christ*. I ask'd her, when she began to be concerned? with divers other Questions relating to her distress. To all which she answer'd, for Substance, to this effect, viz. That she had heard me Preach many Times, but never knew any Thing about it, never *felt it in her Heart* till the last Sabbath; and then it came (she said) *all one as if a Needle had been thrust into her Heart*; since which time, she had no rest Day nor Night. She added, that on the Evening before *Christmas*, a Number of the *Indians* being together at the House where she was, and discoursing about *Christ*, their talk *prick'd her Heart*, so that she could not sit up, but fell down on her Bed; at which time *she went away* (as she expressed it) and felt as if she dream'd, and yet is confident she did not dream. When she was thus gone, she saw, she says, two Paths, one appeared very broad and crooked, and that, she says, turn'd to the left Hand.

The

The other appeared strait and *very narrow*, and that went up the Hill to the right Hand. She travelled, she said, for some Time up the narrow right Hand Path, till at length something seem'd to obstruct her Journey. She sometimes call'd it Darkness, and then describ'd it otherwise, and seem'd to compare it to a Block or Bar. She then remembred, she says, what she had heard me say about *striving to enter in at the straight Gate*, (altho she took little Notice of it, at the Time when she heard me discourse upon that Subject) and thought she would climb over this Bar. But just as she was thinking of this, she came back again, as she term'd it, meaning that she came to herself; whereupon her Soul was extremely distress'd, apprehending she had now turned back and forsaken Christ, and that there was therefore no Hope of any Mercy for her.

As I was sensible that *Trances* and *imaginary* Views of Things, are of *dangerous* Tendency in Religion, when sought after and depended upon, so I could not but be much concern'd about this Exercise, especially at first; apprehending this might be a Design of Satan to bring a Blemish upon the work of God here, by introducing *visionary* scenes, imaginary Terrors and all manner of mental Disorders and *Delusions*, in the Room of genuine Convictions of Sin, and the enlightning Influences of the blessed Spirit; and I was almost resolv'd to declare, that I look'd upon this to be one of *Satan's Devices*,  
and



and to caution my People against it, and the like Exercifes, *as fuch*.—However I determin'd, firft to enquire into her Knowledge, to fee whether ſhe had any juſt Views of Things, that might be the Occaſion of her preſent diſtreſſing Concern, or whether 'twas a *meer Fright* ariſing only from *imaginary* Terrors. I aſk'd her divers Queſtions reſpecting Man's primitive, and, more eſpecially, his preſent State, and reſpecting her own Heart; which ſhe answer'd rationally and to my ſurprize. And I thought 'twas next to impoſſible, if not altogether ſo, that a *Pagan* who was become a *Child* thro' Age, ſhould in that State gain ſo much Knowledge by any meer human Inſtruction, without being remarkably enlighten'd by a divine Influence.

I then propoſed to her the Proviſion made in the Goſpel for the Salvation of Sinners, and the Ability and Willingneſs of Chriſt *to ſave to the uttermoſt all* (old as well as young) *that come to him*. To which ſhe ſeem'd to give a hearty Aſſent. But inſtantly reply'd, *Ay, but I can't come, my wicked Heart won't come to Chriſt: I dont know how to come, &c.* And this ſhe ſpoke in anguiſh of Spirit, ſtriking on her Breſt, with Tears in her Eyes, and with ſuch *Earneſtneſs* in her looks as was indeed piteous and affecting.

She ſeems to be really convinc'd of her Sin, and Miſery, and her need of a Change of Heart: And her Concern is abiding and conſtant. So

that nothing appears but that this Exercise may have a saving Issue. And indeed it seems hopeful, seeing she is so solicitous to obtain an Interest in Christ, that her Heart (as she expresses it) prays Day and Night.

How far God may make Use of the *Imagination* in awakening some Persons under *these*, and such like Circumstances, I can't pretend to determine. Or whether this Exercise I have given an Account of; be from a divine Influence, I shall leave others to judge: But this I must say, that its Effects hitherto bespeak it to be *such*: Nor can it (as I see) be accounted for, in a rational Way; but from the Influence of some Spirit, either good or evil. For the Woman I am sure, never heard divine Things treated of in the *Manner* she now view'd them in; and it would seem strange she should get such a *rational* Notion of them from the *meer* working of her own Fancy, without some superiour, or at least, foreign aid.-----And yet I must say, I have looked upon it one of the Glories of this Work of Grace among the *Indians*, and a *special* Evidence of its being from a divine Influence, that there has, till now, been no Appearance of such Things, no visionary Notions, Trances, and Imaginations intermix'd with those rational Convictions of Sin, and solid Consolations, that Numbers have been made the Subjects of. And might I have had my Desire, there had been no Appearance of any Thing of this Nature at all.

*Decem.*

*Decem.* 28. Discourſed to my People in the catechetical Method I lately enter'd upon. And in the improvement of my Diſcourſe, wherein I was comparing Man's *preſent* with his *primitive* State; and ſhewing what he had fallen from, and the Miſeries he is now involv'd in, and expoſed to in his natural Eſtate; and preſſing Sinners to take a View of their deplorable Circumſtances without Chriſt; as alſo to ſtrive that they might obtain an Inter-eſt in him; the Lord, I truſt, granted a remarkable Influence of his bleſſed Spirit to accompany what was ſpoken, and there was a great Concern appear'd in the Aſſembly: Many were melted into Tears and Sobs, and the Impreſſions made upon them, ſeem'd *deep* and *Heart-affecting*. And in particular, there were two or three Perſons who appear'd to be brought to the laſt Exerciſes of a *preparatory* Work, and reduc'd almoſt to extremity; being in a great Meaſure convinced of the Impoſſibility of their helping themſelves, or of mending their own Hearts; and ſeem'd to be upon the *Point* of giving up all Hope *in themſelves*, and of venturing upon Chriſt as naked help-leſs and *undone*. And yet were in Diſtreſs and anguiſh becauſe they ſaw no ſafety in ſo doing, unleſs they could do *ſomething* towards ſaving themſelves.

One of theſe Perſons was the very aged Woman above-mention'd, who now appear'd *wearied* and *heavy laden* with a ſenſe of her Sin and Mi-

tery, and her perishing need of an Interest in Christ.

LORD'S-DAY, *Decem. 29.* Preached from *John 3. 1---5.* A Number of *white* People were present as is usual upon the *Sabbath*. The Discourse was accompanied with Power, and seem'd to have a *silent*, but *deep* and *piercing* Influence upon the Audience. Many wept and sob'd affectionately. And there were some Tears among the *white* People as well as the *Indians*. Some could not refrain from crying out, tho' there were not many so exercised. But the Impressions made upon their Hearts, appear'd chiefly by the extraordinary Earnestness of their Attention, and their heavy Sighs and Tears.

After publick Worship was over, I went to my House, proposing to preach again after a short Season of Intermiſſion. But they soon came in one after another, with Tears in their Eyes, to know *what they should do to be Saved*. And the divine Sprit in such a Manner set Home upon their Hearts what I spoke to them, that the House was soon fill'd with Cries, and Groans.—They all flock'd together upon this Occasion, and those whom I had Reason to think in a Christless State, were almost universally seiz'd with Concern for their Souls.

It was an amazing Season of *Power* among them, and seem'd as if God had *bow'd the Heavens and come down*. So astonishingly prevalent was the Operation upon *old* as well as young, that



that it seem'd as if none would be left in a Secure and natural State, but that God was now about to convert *all the World*. And I was ready to think *then*, that I should never again despair of the Conversion of any Man or Woman living, be they *who* or *what* they would.

'Tis impossible to give a just and lively Description of the Appearance of Things at this Season, at least, *such* as to convey a bright and adequate Idea of the Effects of this Influence! A Number might now be seen rejoycing that God had not taken away the powerful Influence of his blessed Spirit from this Place.---Refresh'd to see so many *striving to enter in at the strait Gate*---And animated with such Concern for them, that they wanted to *push them forward*, as some of them expressed it.---At the same time Numbers both of Men and Women; Old and Young, might be seen in Tears, and some in Anguish of Spirit, appearing in their very Countenances like condemned Malefactors, bound towards the Place of Execution, with a heavy solicitude sitting in their Faces: So that there seem'd here (as I thought) a lively Emblem of the solemn Day of Accounts! A mixture of Heaven and Hell, of Joy unspeakable, and Anguish inexpressible!

The Concern and religious Affection was *such*, that I could not pretend to have any *formal* religious Exercise among them; but spent the Time in discoursing to one and another, as I thought

thought most proper, and seasonable for each; and sometimes address'd them all together, and finally concluded with Prayer.-----*Such* were their Circumstances at this Season, that I could scarce have *half an Hours* Rest from speaking from about half an Hour before 12 o'Clock (at which Time I began publick Worship) till past *seven* at Night.

There appear'd to be four or five Persons newly awakned this Day and the Evening before, some of whom but very lately came among us.

*Decem. 30.* Was visited by four or five young Persons under Concern for their Souls, most of whom were very lately awakened. They wept much while I discours'd to them, and endeavour'd to press upon them the necessity of *flying* to Christ, without delay, for Salvation.

*Decem. 31.* Spent some Hours this Day in visiting my People from House to House, and conversing with them about their spiritual Concerns; endeavouring to press upon Christlefs Souls the necessity of a Renovation of Heart: And scarce left a House, without leaving some or other of its Inhabitants in Tears, appearing solicitously engaged to obtain an Interest in Christ.

The Indians are now gather'd together from all Quarters to this Place, and have built them little Cottages, so that more than *Twenty* Families live within a Quarter of a Mile of me.

A very convenient Situation in Regard both of publick and private Instruction.

*January 1.* 1745-6. Spent some considerable Time in visiting my People again. Found scarce one but what was under some serious Impressions respecting their spiritual Concerns.

*Jan. 2.* Visited some Persons newly come among us, who had scarce ever heard any Thing of Christianity (except the empty Name) before. Endeavoured to instruct them *particularly* in the first Principles of Religion, in the most easy and familiar Manner I could.

There are Strangers from remote Parts almost continually dropping in among us, so that I have Occasion repeatedly to open and inculcate the *first Principles* of Christianity.

*Jan. 4.* Prosecuted my catechetical Method of instructing.-----Found my People able to answer Questions with Propriety, beyond what could have been expected from Persons so lately brought out of *heathenish* Darkness.

In the *Improvement* of my Discourse, there appeared some Concern and Affection in the Assembly: And especially those of whom I entertained Hopes as being truly gracious, at least divers of them, were much affected and refreshed.

LORD'S-DAY, *Jan. 5.* Discours'd from *Mat. xii. 10---13.* There appeared not so much Liveliness and Affection in divine Service as usual. The same Truths that have often produc'd many Tears and Sobs in the Assembly, seem'd

seem'd now to have no *special* Influence upon any in it.

Near Night I propos'd to have proceeded in my usual Method of *catechising*. But while we were engaged in the first Prayer, the Power of God seem'd to descend upon the Assembly in such a remarkable Manner, and so many appear'd under pressing Concern for their Souls, that I thought it much more expedient to insist upon the plentiful Provision made by divine Grace for the Redemption of perishing Sinners, and to press them to a *speedy* Acceptance of the *great Salvation*, than to ask them Questions about *doctrinal* Points. What was most *practical*, seem'd most *seasonable* to be insisted upon, while Numbers appear'd so extraordinarily solicitous to obtain an Interest in the great Redeemer.

Baptiz'd two Persons this Day ; one Adult (the Woman particularly mention'd in my Journal of *December 22.*) and one Child.

This Woman has discovered a very sweet and heavenly frame of Mind, from time to time, since her first Reception of Comfort. One Morning in particular she came to see me, discovering an unusual Joy and Satisfaction in her Countenance, and when I enquired into the Reason of it, she replied, *That God had made her feel that 'twas right for him to do what he pleased with all things ; and that 'twould be right if he should cast her Husband and Son both into Hell ; and she saw 'twas so right for God*  
to



to do what he pleased with them, that she could not but rejoyce if God should send them into Hell. Tho' 'twas apparent she lov'd them dearly. She moreover enquir'd whether I was not sent to preach to the Indians, by some good People a great way off. I reply'd, yes, by the good People in Scotland. She answer'd that her Heart lov'd those good People so, the Evening before, *that she could scarce help praying for them all Night, her Heart would go to God for them &c.* so that the Blessing of those ready to perish is like to come upon those pious Persons who have communicated of their Substance to the Propagation of the Gospel.

Jan. 11. Discours'd in a catechetical Method, as usual of late. And having open'd our first Parents primitive Apostacy, from God, and our Fall in him, I proceeded to improve my Discourse, by shewing the Necessity we stood in of an Almighty Redeemer, and the *absolute*; need every Sinner has of an Interest in his Merits and Mediation. There was some Tenderness and affectionate Concern appear'd in the Assembly.

LORD'S-DAY, Jan. 12. Preach'd from *Isaiah 55---6.* The Word of God seem'd to fall upon the Audience with a divine weight and Influence, and evidently appear'd to be *not the Word of Man.* The blessed Spirit, I'm persuaded, accompany'd what was spoken to the Hearts of many. So that there was a powerful Revival

of Conviction in Numbers who were under spiritual Exercise before.

Toward Night, *catechiz'd* in my usual Method. Near the Close of my Discourse, there appear'd a great Concern, and much Affection in the Audience. Which increas'd while I continu'd to invite them to come to an all-sufficient Redeemer for eternal Salvation.

The Spirit of God seems from time to time, to be striving with Numbers of Souls here. They are so frequently and repeatedly rous'd that they seem unable at present to lull themselves asleep.

*Jan. 13.* Was visited by divers Persons under deep Concern for their Souls: One of whom was newly awaken'd.---'Tis a most agreeable Work to treat with Souls who are solicitously enquiring *what they shall do to be saved.* And as we are never to *be weary in well doing*, so the Obligation seems to be peculiarly strong when the Work is so very desirable. And yet I must say, my Health is so much impair'd, & my Spirits so wasted with my Labours and solitary Manner of living (there being no human Creature in the House with me) that their repeated and almost incessant Application to me for help and direction, are sometimes exceeding burdensom, and so exhaust my spirits, that I become fit for Nothing at all, intirely unable to prosecute any business sometimes for Days together. And what contributes much toward this difficulty is, that I'm oblig'd to spend *much* time in communicating

communicating a *little* Matter to them : There being often times many things necessary to be premis'd, before I can speak directly to what I principally Aim at : Which Things would readily be taken for granted, where there was a Competency of doctrinal Knowledge.

*Jan. 14.* Spent some time in private Conferences with my People, and found some dispos'd to take Comfort, as I thought, upon slighty grounds.— They are now generally awaken'd, and 'tis become so disgraceful, as well as terrifying to the Conscience, to be destitute of Religion, that they are in eminent Danger of taking up with any *Appearances* of Grace, rather than to live under the Fear and Disgrace of an unregenerate State.

*Jan. 19.* Prosecuted my catechetical Method of discoursing. There appear'd a great solemnity and some considerable Affection in the Assembly.

This Method of instructing, I find very profitable. When I first enter'd upon it, I was exercis'd with fears, least my discourses would unavoidably be so *doctrinal* that they would tend only to enlighten the *Head*, but not to *affect* the *Heart*. But the *event* proves quite otherwise : For these Exercises have hitherto been remarkably blessed in the *latter* as well as the *former* Respects.

LORD'S-DAY, *Jan. 19.* Discours'd to my People from *Isaiab* lv. 7.----Toward Night catechiz'd in my ordinary Method. And this ap-

pear'd to be a powerful Season of Grace among us. Numbers were much affected.—Convictions powerfully reviv'd.—Divers of the Christians refresh'd and strengthned—And one weary *heavy laden* Soul, I have abundant Reason to hope, brought to true Rest and solid Comfort in Christ, who afterwards gave me such an Account of God's Dealing with his Soul as was abundantly *Satisfying* as well as *refreshing* to me.

He told me, he had often heard me say, that Persons must *see* and *feel* themselves utterly helpless and *undone*, that they must be emptied of a Dependance upon themselves, and of all hope of saving themselves by their *own Doings* in order to their coming to Christ for Salvation. And he had long been striving after this View of Things; supposing this would be an excellent Frame of mind to be thus emptied of a Dependance upon his own Goodness: That God would have respect to *this* Frame, would *then* be well pleased with him, and bestow eternal Life upon him.----But when he came to feel himself in this helpless *undone* Condition, he found it quite contrary to all his Thoughts and Expectations; so that 'twas not the *same*, nor indeed any Thing *like* the Frame he had been seeking after. Instead of its being a *good* Frame of Mind, he now found nothing but *anxiety* in himself, and saw 'twas forever impossible for him to make himself any better. He wonder'd he said, that he had ever hoped to mend his own Heart. He was amaz'd he had never



never *before* seen that 'twas utterly impossible for him, by all his Contrivances and Endeavours, to do any Thing *that Way*, since the matter *now* appear'd to him in so clear a Light.——

Instead of imagining now, that God would be pleas'd with him for the sake of this Frame of Mind, and this View of his *undone* Estate, he saw clearly, and felt it would be just with God to send him to eternal Misery ; and that there was *no Goodness* in what he then felt ; for he could not help seeing, that he was naked, sinful and miserable, and there was nothing in such a sight to deserve God's Love or Pity.

He saw these Things in a Manner so clear and convincing, that it seem'd to him, he said, he could convince every Body of their utter *Inability* ever to help themselves, and their *unworthiness* of any Help from God.

In *this* Frame of Mind he came to publick Worship this Evening, and while I was inviting Sinners to come to Christ naked and empty, without *any* Goodness of *their own* to recommend them to his Acceptance, then he thought with himself, that he had often tried to come and give up his Heart to Christ, and he used to hope, that sometime or other he should be *able* to do so. But now he was convinced *he could not*, and it seem'd utterly vain for him ever to try *any more*: And he could not, he said, find a Heart to make any further attempt, because he saw it would signify *nothing at all*: Nor did he now hope for a better Opportunity, or more *ability* hereafter

hereafter, as he had formerly done, because he saw, and was fully convinced, his own Strength would forever fail.

While he was musing in this Manner, he saw, he said, with his Heart (which is a common Phrase among them) something that was unspeakably good and lovely, and what he had never seen before; and *this stole away his Heart whether he would or no*. He did not, he said, know what 'twas he saw. He did not say, *this is Jesus Christ*, but 'twas such Glory and Beauty as he never saw before. He did not now give away his Heart *so* as he had formerly intended and attempted to do, but it *went away of itself* after that Glory he then discovered. He used to try to make a Bargain with Christ, to give up his Heart to him, that he might have eternal Life *for it*. But now he thought nothing about himself, or what would become of him hereafter. But was pleased, and his Mind wholly taken up with the unspeakable Excellency of what he then beheld.

After sometime he was wonderfully pleased with the way of Salvation by Christ; so that it seem'd unspeakably better to be sav'd altogether by the *meer free Grace* of God in Christ, than to have *any Hand* in saving himself.---- And the Consequence of this Exercise is, that he appears to retain a sense and relish of divine Things, and to maintain a Life of seriousness and true Religion.

Jan. 28. The Indians in these Parts having  
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in Times past run themselves in Debt by their excessive Drinking; and some having taken the Advantage of them, and put them to trouble and Charge by arresting sundry of them, whereby 'twas supposed a great Body of their Hunting Lands were much endangered, and might speedily be taken from them. And I being sensible that they could not subsist together in these Parts in order to their being a Christian Congregation, if these Lands should drop out of their Hands, which was thought very likely, thought it my Duty to use my utmost Endeavours to prevent so unhappy an Event. And having acquainted the Gentlemen concern'd with this *Mission* of this Affair, according to the best Information I could get of it, they thought it proper to expend the Money they had been and still were collecting for the *religious* Interests of the Indians (at least a part of it) for the Discharging of their Debts, and securing of these Lands, that there might be no entanglement lying upon them to hinder the Settlement and hopeful Enlargement of a CHRISTIAN CONGREGATION of *Indians* in these Parts-----And having received Orders from them, I answered, in behalf of the Indians, *Eighty two Pounds five Shillings*, New-Jersey Currency, at *eight Shillings* per Ounce; and so prevented the Danger of Difficulty in this Respect.

As God has wrought a wonderful *Work of Grace* among these *Indians*, and now inclines others

others from remote Places to fall in among them almost continually, and as he has opened a Door for the Prevention of the Difficulty now mentioned, which seem'd greatly to threaten their religious Interests, as well as worldly Comfort, 'tis hopeful he designs to establish a *Church* for himself among them, and to hand down true Religion to their *Posterity*.

*Jan.* 30. "Preach'd to the *Indians* from *John* iii. 16---17. There was a solemn Attention and some Affection visible in the Audience; especially divers Persons who had long been concern'd for their Souls, seem'd afresh excited and engaged in seeking after an Interest in Christ. And one, with much Concern, afterwards told me, *his Heart was so prick'd with my preaching, he knew not where to turn nor what to do.*

*Jan.* 31. This Day the Person I had made made Choice of and engaged for a *School-master* among the *Indians*, arriv'd among us, and was heartily welcom'd by my People universally.---Whereupon I distributed several Dozen of *Primers* among the Children and young People.

*February* 1. 1745-5. My *School-master* enter'd upon his Business among the *Indians*.---He has generally about thirty Children and young Persons in his School in the Day time, and about *Fifteen* married People in his Evening-School. The Number of the latter sort of Persons being less than than it would be  
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if they could be more constant at Home, and spare Time from their necessary Employments for an Attendance upon these Instructions.

In the Evening catechiz'd in my usual Method. Towards the close of my Discourse, a surprizing Power seem'd to attend the Word, especially to some Persons.----One Man considerably in Years, who had been a remarkable Drunkard, a Conjuror and Murderer, that was awakned some Months before, was now brought to great Extremity under his spiritual Distress, so that he trembled for Hours together, and apprehended himself just dropping into Hell, without any Power to rescue or relieve himself.----Divers others appeared under great Concern as well as he, and solicitous to obtain a saving Change.

LORD'S-DAY, *February 2.* Preach'd from *John v. 24, 25.* There appear'd (as usual) some Concern and Affection in the Assembly.

Toward Night proceeded in my usual Method of catechising. Observed my People more ready in answering the Questions proposed to them than ever before. 'Tis apparent they advance daily in *doctrinal* Knowledge. But what is still more desirable, the Spirit of God is yet operating among them, whereby *experimental*, as well *speculative*, Knowledge is propagated in their Minds.

*Feb. 5.* Discours'd to a considerable Number of the *Indians* in the Evening; at which Time

divers of them appeared much affected and melted with divine Things.

*Feb. 8.* Spent a considerable Part of the Day in visiting my People from House to House, and conversing with them about their Souls Concerns. Divers Persons wept while I discours'd to them, and appear'd concern'd for nothing so much as for an Interest in the great Redeemer.

In the Evening catechiz'd as usual. Divine Truths made some Impression upon the Audience, and were attended with an affectionate Engagement of Soul in some.

LORD'S-DAY, *Feb. 9.* Discours'd to my People from the Story of the *Blind Man*, *Mat. x. 46--52.* The Word of God seem'd weighty and powerful upon the Assembly at this Time, and made considerable Impressions upon many. Divers in particular who have generally been remarkably stupid and careless under the Means of Grace, were now awakened, and wept affectionately. And the most earnest Attention, as well as Tenderness and Affection, appeared in the Audience universally.

Baptiz'd three Persons, two Adults and one Child. The Adults, I have reason to hope, were both truly pious. There was a considerable melting in the Assembly, while I was discoursing particularly to the Persons, and administering the Ordinance.

God has been pleas'd to own and bless the Administration of *this*, as well as of his other *Ordinances*, among the Indians. There are some here

here that have been powerfully awakened at seeing others baptiz'd. And some that have obtain'd Relief and Comfort, just in the Season when this Ordinance has been administred.

Toward Night catechiz'd. God made this a powerful Season to some. There were many affected.---Former Convictions appear'd to be powerfully reviv'd. There was likewise one, who had been a vile Drunkard, remarkably awaken'd. He appear'd to be in great Anguish of Soul, wept and trembled, and continued to do till near Midnight:---There was also a poor *heaven laden* Soul, who had been long under spiritual Distress, as constant and pressing as ever I saw, that was now brought to a comfortable *Calm*, and seem'd to be bow'd and reconcil'd to divine *Sovereignty*; and told me, *She now saw and felt 'twas right God should do with her as he pleas'd. And her Heart felt pleased and satisfied it should be so.* Altho' of late she had often found her Heart rise and quarel with God because he would, *if he pleas'd*, send her to Hell after all she had done, or could do to save herself, &c. And added, That the *heavy Burden* she had lain under, was now remov'd: That she had tried to recover her Concern and Distress again, (fearing that the Spirit of God was departing from her, and would leave her wholly careless) but that she could not recover it: That she felt she never could do any Thing to save herself, but must perish forever if Christ did not *do all* for her: That

she did not deserve he should help her ; and that 'twould be *right* if he should leave her to perish. But Christ could save her, tho' she could *do nothing* to save herself, &c. And here she seem'd to rest.

Forks of *Delaware* in *Pennsylvania*, 1745-6.

LORD'S-DAY, Feb. 16. I knowing that divers of the *Indians* in those Parts, were obstinately set against *Christianity*, and that some of them had refus'd to hear me Preach in Times past, thought it might be proper and beneficial to the *Christian* Interest here to have a Number of my religious People from *Croswick* with me, in order to converse with them about religious Matters : Hoping it might be a Means to convince them of the Truth and Importance of Christianity, to see and hear some of their own Nation discoursing of divine Things, and manifesting earnest Desires that others might be brought out of *heathenish* Darkneſs, as themselves were.

And having taken *half a Dozen* of the most serious and knowing Persons for this Purpose, I this Day met with them and the Indians of this Place, (ſundry of whom probably could not have been prevail'd upon to attend the Meeting, had it not been for these religious Indians that accompany'd me here) and preached to them ---- Some of them who had, in Times past, been extremely averſe to Christianity,

now



now behaved soberly, and some others laugh'd and mock'd. However the Word of God fell with such Weight and Power, that sundry seem'd to be stunned, and express'd a willingness to *hear me again of these Matters.*

Afterwards pray'd with, and made an Address to the *white* People present, and could not but observe some visible Effects of the Word, such as *Tears* and *Sobs*, among them.

After publick Worship, spent some Time and took Pains to convince those that mock'd, of the Truth and Importance of what I had been insisting upon; and so endeavour'd to awaken their Attention to divine Truths. And had Reason to think, from what I observ'd then and afterwards, that my Endeavours took considerable Effect upon one of the worst of them.

Those few *Indians* then present, who used to be my Hearers in *these Parts* (some having remov'd from hence to *Croswickjunc*) seem'd somewhat kindly dispos'd toward, and glad to see again, altho' they had been so much attack'd by some of the opposing *Pagans*, that they were almost ashamed or afraid to manifest their Friendship.

*Feb. 17.* After having spent much Time in discoursing to the *Indians* in their respective Houses, I got them together, and repeated and inculcated what I had before taught them ---

Afterwards discours'd to them from *Acts viii. 5--8.* A divine Influence seem'd to attend the Word. Sundry of the *Indians* here appear'd to

to be somewhat awakened, and manifested a concern of Mind, by their earnest Attention, Tears and Sobs. My People from *Crofsweek-fung* continued with them Day and Night, repeating and inculcating the Truths I had taught them: And sometimes pray'd and sung Psalms among them; discoursing with each other, in *their* Hearing, of the great Things God had done for *them*, and for the *Indians* from whence they came: Which seem'd (as my People told me) to take more effect upon them, than when they directed their discourses immediately to them.

*Feb. 18.* Preach'd to an Assembly of *Irish* People near Fifteen Miles distant from the *Indians*.

*Feb. 19.* Preach'd to the *Indians* again, after having spent considerable Time in conversing with them more privately. There appear'd a great Solemnity, and some Concern and Affection among the *Indians* belonging to *these Parts*, as well as a sweet melting among those who came with me.----Divers of the *Indians* here seem'd to have their Prejudices and Aversion to Christianity remov'd, and appear'd well disposed and inclined to hear the Word of God.

*Feb. 20.* Preach'd to a small Assembly of *High Dutch* People, who had seldom heard the Gospel preach'd, and were (some of them at least) very Ignorant. But have divers of them lately been put upon an Enquiry after the Way of Salvation, with some thoughtfulness.

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They gave wonderful Attention, and some of them were much affected under the Word, and afterwards said, (as I was inform'd) that they never had been so much enlighten'd about the Way of Salvation in their whole Lives before. They requested me to tarry with them, or come again and preach to them. And it grieved me that I could not comply with their Request, for I could not but be affected with their Circumstances; they being as *Sheep not having a Shepherd*, and some of them appearing under some Degree of Soul-Trouble, standing in peculiar need of the Assistance of an *experienced* spiritual Guide.

*Feb. 21.* Preach'd to a Number of People, many of them *Low-Dutch*. Sundry of the fore-mentioned *High-Dutch* attended the Sermon, tho' *eight* or *ten* Miles distant from their Houses.—Divers of the *Indians* also belonging to these Parts, came of their own accord with my People (from *Crofsweekfung*) to the Meeting. And there were two in particular, who, the last Sabbath, oppos'd and redicul'd Christianity, that were now present and behaved soberly. May the present encouraging Appearance continue.

*Feb. 22.* Preach'd to the *Indians*. They appear'd more free from Prejudice, and more cordial to Christianity than before. And some of them appear'd affected with divine Truths.

LORD'S-DAY, *Feb. 23.* Preach'd to the *Indians* from *John* vi. 35--37.---After publick Service, discours'd

discours'd particularly with fundry of them, and invited them to go down to *Crofsweekfung*, and tarry there at least for some time; knowing they would then be free from the Scoffs and Temptations of the opposing *Pagans*, as well as *in the Way* of hearing divine Truths discours'd of, both in publick and private. And got a Promise of some of them, that they would speedily pay us a Visit, and attend some further Instructions. They seem'd to be considerably enlightened, and much freed from their Prejudices against Christianity. But 'tis much to be fear'd their Prejudices will revive again, unless they could enjoy the Means of Instruction here, or be remov'd where they might be under such Advantages, and out of the Way of their *Pagan* Acquaintance.

*Crofsweekfung*, in *New-Jersey*, 1745-6.

*March 1.* Catechiz'd in my ordinary Method. Was pleas'd and refresh'd to see them answer the Questions propos'd to them with such remarkable Readiness, Discretion and Knowledge.

Toward the Close of my discourse, divine Truths made considerable Impressions upon the Audience, and produc'd Tears and Sobs in some under Concern: And more especially a sweet and humble melting in sundry that, I have Reason to hope, were truly gracious.

*LORD'S-DAY, March 2.* Preach'd from *John xv. 1--6.*-----The Assembly appear'd not so lively



lively in their Attention as usual, nor so much affected with divine Truths in general as has been common.

Some of my People who went up to the Forks of *Delaware* with me, being now return'd, were accompany'd by *two* of the *Indians* belonging to the *Forks*, who had promised me a speedy visit. May the Lord meet with them here. They can scarce go into a House now, but they will meet with *Christian Conversation*, whereby, 'tis hopeful, they may be both instructed and awaken'd.

Discours'd to the Indians again in the Afternoon, and observ'd among them some liveliness and Engagement in divine Service, tho' not equal to what has often appear'd here.

I know of no Assembly of *Christians*, where there seems to be so much of the Presence of God, where brotherly Love so much prevails, and where I should take so much delight in the publick Worship of God, in the general, as in my *own Congregation*. Altho' not more than *nine Months* ago, they were worshiping *Devils and dumb Idols* under the Power of *Pagan* Darkness and Superstition! Amazing Change this! effected by nothing less than divine Power and Grace! *This is the Doing of the Lord, and 'tis justly marvelous in our Eyes!*

*March 5.* Spent some Time just at Evening in prayer, singing and discoursing to my People upon divine Things; and observ'd some agreeable Tendernefs and Affection among them.

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Their present Situation is so compact and commodious, that they are easily and quickly call'd together with only the Sound of a *Conk-Shell* (a Shell like that of a *Perwinkle*) So that they have frequent Opportunities of attending religious Exercises publicly; which seems to be a great Means, under God, of keeping alive the Impressions of divine Things in their Minds.

*March* 8. Catechiz'd in the Evening. My People answered the Questions propos'd to them well. I can perceive their Knowledge in Religion increases daily.----And what is still more desirable, the divine Influence that has been so remarkable among them, appears still to continue in some good Measure. The divine Presence seem'd to be in the Assembly this Evening. Some, who I have good Reason to think are Christians *indeed*, were melted with a sense of the divine Goodness, and their own Barrenness and Ingratitude, and seem'd to *bate themselves*, as one of them afterwards expressed it.----Convictions also appear'd to be reviv'd in several Instances; and divine Truths were attended with such Influence upon the Assembly in general, that it might justly be call'd, *an Evening of divine Power*.

LORD'S-DAY, *March* 9. Preach'd from *Luke* *κ. 38--42.*----The Word of God was attended with Power and Energy upon the Audience. Numbers were affected and concern'd to obtain the ONE THING NEEDFUL. And sundry that  
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have given good Evidences of being truly gracious, were much affected with a Sense of their want of Spirituality; and saw the need they stood in of *growing in Grace*. And most that had been under any Impressions of divine Things in Times past, seem'd now to have those Impressions reviv'd.

In the Afternoon propos'd to have catechiz'd in my usual Method. But while we were engag'd in the first Prayer in the *Indian Language*, (as usual) a great part of the Assembly was so much mov'd, and affected with divine Things, that I thought it seasonable and proper to omit the Proposing of Questions for that Time, and insist upon the most practical Truths. And accordingly did so: Making a further Improvement of the Passage of Scripture, I discours'd upon in the former Part of the Day.

There appear'd to be a powerful divine Influence in the Congregation. Sundry that I have Reason to think are truly pious, were so deeply affected with a sense of their own *Barrenness*, and their unworthy Treatment of the blessed Redeemer, that they *look'd on him as pierc'd* by themselves, *and mourned*, yea some of them were *in Bitterness as for a first born*.—Some poor awakned Sinners also appear'd to be in Anguish of Soul to obtain an Interest in Christ. So that there was *a great mourning* in the Assembly: Many heavy Groans, Sobs and Tears! And one or two Persons newly come among us, were considerably awaken'd.

Methinks it would have refreshed the Heart of any who truly love *Zion's* Interest, to have been in the midst of this divine Influence, and seen the Effects of it upon Saints and Sinners. The Place of divine Worship appeared both *Solemn* and *Sweet* ! And was so endear'd by a Display of the divine Presence and Grace, that those who had any relish of divine Things, could not but cry, *How amiable are thy Tabernacles O Lord of Hosts !*

After publick Worship was over, Numbers came to my House, where we sang and discours'd of divine Things ; and the Presence of God seem'd here also to be in the midst of us.

While we were singing, there was one (the Woman mention'd in my *Journal* of Feb. 9.) who, I may venture say, if I may be allow'd to say so much of any Person I ever saw, was fill'd with *joy unspeakable and full of Glory*, & could not but burst forth in Prayer and Praises to God before us all, with many Tears, crying sometimes in *English* and sometimes in *Indian*, *O blessed Lord, do come, do come ! O do take me away, do let me die and go to Jesus Christ ! I am afraid if I live I shall Sin again ! O do let me die now ! O dear Jesus, do come ! I can't stay, I can't stay ! O how can I live in this World ! Do take my Soul away from this Sinful Place ! O let me never Sin any more ! O what shall I do, what shall I do ! Dear Jesus, O dear Jesus, &c.-----* In this Extacy she continued some Time, uttering these and such like Expressions incessantly.----  
And



And the grand Argument she used with God to take her away immediately, was, that *if she liv'd, she should Sin against him.*

When she had a little recovered herself, I ask'd her, if Christ was not now sweet to her Soul? Whereupon, turning to me with Tears in her Eyes, and with all the Tokens of deep Humility I ever saw in any Person, she said, *I've many Times heard you speak of the Goodness and the Sweetness of Christ, that he was better than all the World. But O! I knew nothing what you meant, I never believ'd you! I never believ'd you! But now I know it is true!* Or Words to that Effect.---I answered, And do you see enough in Christ for the greatest of Sinners? She replied, *O! Enough, enough! For all the Sinners in the World if they would but come.* And when I ask'd her, if she could not tell them of the Goodness of Christ; turning herself about to some poor Christless Souls who stood by, and were much affected, she said, *O! There's enough in Christ for you, if you would but come! O strive, strive to give up your Hearts to him, &c.*---And upon hearing something of the Glory of Heaven mentioned, that there was no Sin in that World, &c. She again fell into the same extasy of Joy, and desire of Christ's coming; repeating her former Expressions, *O dear Lord, do let me go! O what shall I do, what shall I do! I want to go to Christ! I can't live! O do let me die, &c.*

She continued in this sweet Frame for more  
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than two Hours, before she was well able to get Home.

I am very sensible there may be *great Joys* arising even to an extacy, where there is still no *substantial* Evidence of their being well-grounded. But in the present Case there seem'd to be no Evidence wanting, in Order to prove this Joy to be divine, either in Regard of its Preparatives, Attendants, or Consequents.

Of all the Persons I have seen under spiritual Exercise, I scarce ever saw one appear more bow'd and broken under Convictions of Sin and Misery (or what is usually call'd a *preparatory Work*) than this Woman. Nor scarce any who seem'd to have a greater Acquaintance with her own Heart than she had. She would frequently complain to me of the Hardness and Rebellion of her Heart. Would tell me, her Heart rose and quarrel'd with God, when she thought he would do with her *as he pleased*, and send her to Hell notwithstanding her Prayers, good Frames, &c. That her Heart was not willing to come to Christ for Salvation, but tried *every where else* for Help.

And as she seem'd to be remarkably sensible of her Stubbornness and Contrariety to God, under Conviction, so she appear'd to be no less remarkably bow'd and reconcil'd to divine *Sovereignty* before she obtain'd any Relief or Comfort. Something of which I have before noticed in my *Journal* of Feb. 9. Since which time she has seem'd constantly to breath the Spirit and Temper of  
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the *new Creature*: Crying after Christ, not thro' fear of *Hell* as before, but with strong Desires after him as her only satisfying *Portion*. And has many Times wept and sob'd bitterly, because (as she apprehended) she did not and could not love him.-- When I have sometimes ask'd her, Why she appear'd so sorrowful, and whether it was because she was afraid of Hell? She would answer, *No, I ben't distress'd about that; but my Heart is so wicked I can't love Christ*; and thereupon burst out into Tears.--- But altho' this has been the habitual Frame of her Mind for several Weeks together, so that the Exercise of Grace appear'd evident to others, yet *she* seem'd wholly insensible of it herself, and never had any remarkable Comfort, and sensible Satisfaction till this Evening.

This sweet and surprising Extacy, appear'd to *spring* from a true *spiritual* Discovery of the Glory, ravishing Beauty and Excellency of Christ: And not from any *gross* imaginary Notions of his human Nature; such as that of seeing him in *such* a Place or Posture, as hanging on the Cross, as bleeding, dying, as gently smiling, and the like; which Delusions some have been carried away with. Nor did it rise from a *sordid selfish* Apprehension of *her* having any Benefit whatsoever conferred on her, but from a View of his *personal* Excellency, and *transcendant* Loveliness, which drew forth those vehement Desires of enjoying him she now manifested, and made her long *to be absent from*  
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*the Body, that she might be present with the Lord,*

The *Attendants* of this ravishing Comfort, were such as abundantly discover'd its Spring to be divine, and that 'twas truly a *Joy in the Holy Ghost*.---Now she view'd divine Truths as *living Realities*; and could say, *I know these Things are so, I feel they are true!* ---Now her Soul was resign'd to the divine Will in the most tender Points; so that when I said to her, What if God should take away your \* Husband from you, (who was then very sick) how do you think you could bear that? She replied, *He belongs to God, and not me, he may do with him just what he pleases!* ---Now she had the most tender Sense of the Evil of Sin, and discovered the utmost Aversion to it; longing to die that she might be delivered from it. --Now she could freely trust her *all* with God for Time and Eternity. And when I quered with her, how she could be willing to die and leave her little Infant, and what she thought would become of it in Case she should? She answer'd, *God will take care of it. It belongs to him, he will take care of it.*---

Now she appear'd to have the most humbling Sense of her own Meanness and Unworthiness, her Weakness and Inability to preserve herself from Sin, and to persevere in the Way of Holiness, crying, *If I live, I shall Sin.* And I then

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\* The Man particularly mentioned in my Journal of January 19.



then thought I had never seen such an appearance of *Extasy* and *Humility* meeting in any one Person in all my Life before.

The Consequents of this Joy are no less desirable and Satisfactory than its Attendants. She since appears to be a most tender, broken-hearted, affectionate, devout, and humble Christian, as exemplary in Life and Conversation as any Person in my Congregation. May she still *grow in Grace and in the Knowledge of Christ*.

*March 10.* Toward Night the Indians met together of their own accord and sang, pray'd; and discours'd of divine Things among themselves. At which Time there was much Affection among them. Some who are hopefully gracious, appear'd to be melted with divine Things. And some others seem'd much concern'd for their Souls.—Perceiving their Engagement, and Affection in religious Exercises I went among them, and pray'd and gave a Word of Exhortation; and observ'd two or three somewhat affected and concern'd, who scarce ever appear'd to be under any religious Impressions before. It seem'd to be a Day and Evening of divine Power. Numbers retained the warm Impressions of divine Things that had been made upon their Minds the Day before.

*March 14.* Was visited by a considerable Number of my People, and spent some Time in religious Exercises with them.

*March 15.* In the Evening Catechiz'd.

My People answer'd the Questions put to them with surprizing Readiness and Judgment. There appeared some warmth and feeling Sense of divine Things among those, I have reason to hope, are *real* Christians, while I was discoursing upon *Peace of Conscience* and *Joy in the Holy-Ghost*. These seem'd quickned and enliven'd in divine Service, tho' there was not so much appearance of Concern among those I have Reason to think in a Christless State.

LORD'S-DAY, *March* 16. Preach'd to my Congregation from *Heb. ii. 1--3*. Divine Truths seem'd to have some considerable Influence upon many of the Hearers; and produc'd many Tears, as well as heavy Sighs and Sobs among both those who have given Evidences of being real Christians and others also. And the Impressions made upon the Audience, appeared in general *deep* and *Heart affecting*, not superficial, *noisy* and affected.

Toward Night discours'd again on the *great Salvation*. The Word was again attended with some Power upon the Audience. Numbers wept affectionately, and, to appearance, *unfeignedly*; so that the *Spirit of God* seem'd to be *moving upon the Face* of the Assembly.

Baptiz'd the *Woman* particularly mentioned in my Journal of last *Lord's-Day*; who now, as well as then, appear'd to be in a devout, humble and excellent Frame of Mind.

My House being throng'd with my People in the Evening, I spent the Time in religious Exercises

Exercises with them, till my Nature was almost spent.----They are so unwearied in religious Exercises and unsatiable in their Thirsting after CHRISTIAN KNOWLEDGE that I can sometimes scarce avoid labouring so, as greatly to exhaust my Strength and Spirits.

*March 19.* Sundry of the Persons that went with me to the *Forks of Delaware* in February last, having been detain'd there by the *dangerous* Illness of one of their Company, return'd Home but this Day. Whereupon my People generally met together of their own Accord in order to spend some time in religious Exercises; and in special to give Thanks to God for his preserving Goodness to those who had been absent from them for several Weeks, and recovering Mercy to him that had been sick, and that he had now return'd them all in Safety. I being then absent, they desir'd my *School-master* to assist them in carrying on their religious Solemnity; who tells me they appear'd engaged and Affectionate in repeated Prayer, singing, &c.

*March 22.* Catechiz'd in my usual Method in the Evening.---My People answer'd Questions to my great Satisfaction. There appear'd nothing very remarkable in the Assembly, considering what has been common among us. Altho' I may justly say, the strict Attention, the Tenderness and Affection, the many Tears, and Heart affecting Sobs appearing in Numbers in the Assembly would have been *very remark-*

able, were it not that God has made these Things common with us, and even with *Strangers* soon after their coming among us, from time to time. Altho' I am far from thinking that every *Appearance*, and particular Instance of Affection, that has been among us, has been truly genuine, and *purely* from a divine Influence, I am sensible of the Contrary. And doubt not, but that there has been some *corrupt Mixtures*, some Chaff as well as Wheat, especially since religious Concern became so common and prevalent here.

LORD'S-DAY, *March* 23. There being about Fifteen *Strangers*, adult Persons, come among us in the *Week* past; divers of whom had never been in any religious Meeting till now, I thought it proper to discourse this Day in a Manner peculiarly suited to their Circumstances and Capacities: And accordingly attempted it from *Hosea* 13. 9. In the Forenoon opening in the plainest Manner I could, Man's Apostacy and ruin'd State. After having spoken some Things respecting the Being and Perfections of God and his Creation of Man in a State of Uprightness and Happiness. In the Afternoon, endeavoured to open the glorious Provision God has made for the Redemption of *Apostate* Creatures, by giving his own dear Son to suffer for them, and satisfy divine Justice on their behalf.

There was not that Affection and Concern in the



the Assembly that has been common among us, altho' there was a desirable Attention appearing in general, and even in most of the *Strangers*.

Near Sun-set I felt an uncommon Concern upon my Mind, especially for the poor *Strangers*, that God had so much withheld his Presence, and the powerful Influence of his Spirit, from the Assembly in the Exercises of the Day; and thereby denied them of that Matter of Conviction which I hop'd they might have had. And in this Frame I visited sundry Houses and discours'd with some Concern and Affection to divers Persons particularly; but without much appearance of Success, till I came to a House where divers of the *Strangers* were; and there the solemn Truths I discours'd of appeared to take *Effect*, first upon some *Children*, then upon divers *adult* Persons that had been somewhat awaken'd before, and afterwards upon several of the *Pagan Strangers*.

I continued my Discourse, with some Fervency, till almost every one in the House was melted into Tears; and divers wept aloud, and appear'd earnestly concern'd to obtain an Interest in Christ---Upon this, Numbers soon gather'd from all the Houses round about, and so throng'd the Place that we were oblig'd to remove to the House, where we usually meet for publick Worship. And the Congregation gathering immediately, and many appearing remarkably affected, I discours'd some Time from *Luk. xix. 10*  
Endeavouring

Endeavouring to open the Mercy, Compassion and Concern of Christ for *lost, helpless, and undone* Sinners.

There was much visible Concern and Affection in the Assembly; and I doubt not but that a divine Influence accompanied what was spoken to the Hearts of many. There were five or six of the *Strangers* (Men and Women) who appear'd to be considerable awakened. And in particular one very rugged young Man, who seem'd as if nothing would move him, was now brought to tremble like the *Jaylor* and weep for a long Time.

The *Pagans* that were awakened seem'd at once to put off their *Savage* Roughness and *Pagan* Manners, and became sociable, orderly and *humane* in their Carriage. When they first came, I exhorted my religious People to take Pains with them (as they had done with other Strangers from time to time) to instruct them in Christianity. But when some of them attempted something of that Nature, the Strangers would soon rise up and walk to other Houses, in Order to avoid the Hearing of such Discourses. Whereupon some of the serious Persons agreed to disperse themselves into the several Parts of the *Settlement*. So that wherever the *Strangers* went, they met with some instructive Discourse, and warm Addresses respecting their Souls Concern.---But *now* there was no need of using Policy in order to get an Opportunity of conversing with some of them  
about

about their spiritual Concerns; for they were so far touch'd with a Sense of their perishing State, as made them *tamely* yield to the *closest* Addresses that were made them, respecting their Sin and Misery, their need of an Acquaintance with, and Interest in the great Redeemer.

*March 24.* Number'd the *Indians* to see how many Souls God had gather'd together here, since my coming into *these Parts*, and found there was now about an *Hundred and Thirty* Persons together, old and young. Sundry of those that are my stated Hearers, perhaps to the Number of *Fifteen* or *Twenty*, were absent at this Season. So that if all had been together, the Number would now have been very considerable; especially considering *how few* were together at my first coming into these Parts, the whole Number not amounting to *Ten* Persons at that time.

My People going out this Day upon the Design of clearing some of their Lands above fifteen Miles distant from this *Settlement*, in Order to their settling there in a compact Form, where they might be under Advantages of attending the publick Worship of God, of having their Children Schooled, and at the same Time have a conveniency for *Planting*, &c. Their Land in the Place of our *present* Residence being of little or no value for that Purpose. And the Design of their settling thus in a Body, and cultivating their Lands (which they

they have done very little at in their *Pagan*-State) being of such necessity and Importance to their religious Interest, as well as worldly Comfort, I thought it proper to call them together, and shew them the Duty of labouring with Faithfulness and Industry; and that they must *not* now *be slothful in Business*, as they had ever been in their *Pagan* State. And endeavour'd to press the Importance of their being laborious, diligent and vigorous in the Prosecution of their Business, especially at the present Juncture, (the Season of Planting being now near) in order to their being in a Capacity of living together, and enjoying the Means of Grace and Instruction. And having given them Directions for their Work, (which they very much wanted) as well as for their Behaviour in divers Respects, I explained, sang, and endeavoured to inculcate upon them *Psalm cxxvii.* common Metre, Dr. *Watts's* Version. And having recommended them, and the Design of their going forth, to God, by Prayer with them, I dismissed them to their Business.

In the Evening read and expounded to my People (those of them who were yet at Home, and the *Strangers* newly come) the Substance of the *third* Chapter of the *Acts*. Numbers seem'd to melt under the Word, especially while I was discoursing upon *ver. 19.* Sundry of the *Strangers* also were affected.----When I ask'd them afterwards, whether they did not now feel that their *Hearts* were *wicked*, as I  
had



had taught them? One replied, *Yes, she felt it now.* Altho' before she came here (upon hearing that I taught the Indians their Hearts were all bad by Nature, and needed to be changed and made good by the Power of God) She had said, *Her Heart was not wicked, and she never had done any Thing that was bad in her Life.* And *this* indeed seems to be the Case with them, I think, universally in their *Pagan-State*.

They seem to have no *Consciousness* of Sin and Guilt, unless they can charge themselves with some *gross Acts* of Sin contrary to the Commands of the *Second Table*.

*March 27.* Discours'd to a Number of my People in one of their Houses in a more private Manner. Enquired particularly into their spiritual States, in Order to see what Impressions of a religious Nature, they were under. Laid before them the Marks and Tokens of a *regenerate*, as well as *unregenerate* State: And endeavoured to suit and direct my Discourse to them severally according as I apprehended their States to be.

There was a considerable Number gather'd together, before I finish'd my Discourse; and divers seem'd much affected, while I was urging the Necessity and infinite Importance of getting into a renew'd State.----I find particular and close Dealing with Souls in private, is often very successful.

*March 29.* In the Evening catechiz'd as usual upon *Saturday*.—Treated upon the *Benefits*  
S *which*

*which Believers receive from Christ at Death---*  
 The *Questions* were answered with great Readiness and Propriety. And those who, I have Reason to think, are the dear People of God, were sweetly melted almost in general. There appear'd such a Liveliness and Vigour in their Attendance upon the Word of God, and such Eagerness to be made Partakers of the *Benefits* then mentioned, that they seem'd to be not only *looking for*, but *hasting to the coming of the Day of God*. Divine Truths seem'd to distil upon the Audience with a gentle, but melting Efficacy, as the refreshing *Showers upon the new mown Grass*. The Assembly in general, as well as those who appear truly religious, were affected with some brief Account of the Blessedness of the Godly at Death: And most then discovered an affectionate Inclination to cry, *Let me die the Death of the Righteous*, &c. Altho' many were not duly engag'd to obtain the Change of Heart that is necessary in Order to that blessed End.

LORD'S-DAY, *March* 30. Discours'd from *Matt. xxv. 31--40*. There was a very considerable moving and affectionate melting in the Assembly. I hope there were some real, deep and abiding Impressions of divine Things made upon the Minds of many.---There was one aged Man newly come among us, who appear'd to be considerably awakened, that never was touch'd with any Concern for his Soul before.

In the Evening catechiz'd. There was not that Tendernefs and melting Engagement among God's People that appeared the Evening before, and at many other Times. Altho' they answer'd the *Questions* distinctly and well, and were devout and attentive in divine Service.

*March 31.* Call'd my People together, as I had done the *Monday* Morning before, and discours'd to them again on the Necessity and Importance of their labouring industriously, in order to their living together and enjoying the Means of Grace, &c. And having engag'd in solemn Prayer to God among them, for a Blessing upon their Attempts, I dismissed them to their Work.

Numbers of them (both Men and Women) seem'd to offer themselves willingly to this Service; and some appear'd affectionately concern'd that God might go with them, and begin their *little Town* for them; that by his Blessing it might be a Place comfortable for them and theirs, in regard both of procuring the Necessaries of Life, and of attending the Worship of God.

*April 5. 1746.* Catechiz'd towards Evening. There appear'd to be some Affection and fervent Engagement in divine Service thro' the Assembly in general; especially towards the Conclusion of my Discourse.

After publick Worship, a Number of those I have Reason to think are truly religious, came to my House and seem'd eager

of some further Entertainment upon divine Things. And while I was conversing with them about their spiritual Exercises, observing to them, that God's Work in the Hearts of all his Children, was, for Substance, the same; and that their Trials and Temptations were also alike; and shewing the Obligations *such* were under to *love* one another in a peculiar Manner, they seem'd to be melted into Tendernefs and Affection toward each other: And I thought that particular Token of their being the *Disciples* of CHRIST, *viz.* of their *having Love one toward another*, had scarce ever appear'd more evident than at this Time.

LORD'S-DAY, *April 6.* Preach'd from *Matt. vii. 21-23.*—There were considerable Effects of the Word visible in the Audience, and *such* as were very desirable: An earnest Attention, a great Solemnity, many Tears and heavy Sighs, which were modestly suppress'd in a considerable Measure, and appear'd unaffected and without any indecent Commotion of the Passions. Divers of the religious People were put upon serious and close Examination of their spiritual States, by hearing that *not every one that saith to Christ, Lord, Lord, shall enter into his Kingdom.* And some of them expressed Fears lest they had deceived themselves and taken up a false Hope, because they found *they had done* so little of the *Will of his Father who is in Heaven.*

There was also one Man brought under very great



great and pressing Concern for his Soul ; which appear'd more especially after his *Retirement* from publick Worship. And that which, he says, gave him his great Uneasiness, was, not so much any particular Sin, as that he had never done the Will of God *at all*, but had sinned continually, and so had no claim to the Kingdom of Heaven.

In the Afternoon I open'd to them the *Discipline* of Christ in his Church, and the Method in which *Offenders* are to be dealt with. At which Time the religious People were much affected, especially when they heard, that the Offender continuing obstinate, must finally be esteemed and treated *as an Heathen-Man*, as a *Pagan* that has no Part nor Lot among God's visible People. *This* they seem'd to have the most awful Apprehensions of : A State of *Heathenism*, out of which they were so lately brought, appearing very dreadful to them.

After publick Worship I visited sundry Houses to see how they spent the remainder of the *Sabbath*, and to treat with them solemnly on the great Concerns of their Souls : And the Lord seem'd to smile upon my private Endeavours, and to make these particular and *personal* Addresses more effectual upon some, than my publick Discourses.

*April 7.* Discours'd to my People at Evening from 1 *Cor.* xi. 23---26. And endeavour'd to open to them the Institution, Nature and Ends of the *Lord's-Supper*, as well as the Qualifications

fications and Preparations necessary to the right Participation of that Ordinance.----Sundry Persons appeared much affected with the Love of Christ manifested in his making this Provision for the Comfort of his People, at a Season when himself was just entering upon his sharpest Sufferings.

LORD'S-DAY, *April* 20. Discours'd both Forenoon and Afternoon from *Luke* xxiv. Explaining most of the Chapter, and making remarks upon it. There was a desirable Attention in the Audience, tho' there was not so much appearance of Affection and Tenderneſs among them as has been usual. ---Our Meeting was very full, there being sundry *Strangers* present who had never been with us before.

In the Evening catechiz'd. My People answered the Questions propos'd to them, readily and distinctly; and I could perceive they advanced in their Knowledge of the *Principles* of Christianity.

There appear'd an affectionate melting in the Assembly at this Time. Sundry who, I trust, are truly religious, were refreshed and quickened, and seem'd, by their Discourse and Behaviour after publick Worship, to have their *Hearts knit together in Love*.-----This was a sweet and blessed Season, like many others, that my poor People have been favour'd with in Months past! God has caused *this little Fleece* to be repeatedly wet with the blessed *Dews*

of his divine Grace, while all the Earth around has been comparatively dry.

*April 25.* Having of late apprehended that a Number of Persons in my Congregation, were proper Subjects of the Ordinance of the *Lord's Supper*, and that it might be *Seasonable* speedily to administer it to them: And having taken Advice of some of the Reverend *Correspondents* in this solemn Affair; and accordingly having proposed and appointed the next *Lord's-Day* (with leave of divine Providence) for the Administration of this Ordinance, this Day, as preparatory thereto, was set apart for solemn *Fasting* and *Prayer*, to implore the Blessing of God upon our Design of renewing Covenant with him, and with one another, to walk together in the Fear of God, in Love and Christian-Fellowship; and to intreat that his divine Presence might be with us in our designed approach to his Table; as well as to humble ourselves before God on Account of the apparent withdrawment (at least in a Measure) of that blessed Influence that has been so prevalent upon Persons of all Ages among us: As also on Account of the rising Appearance of Carelessness, Vanity and Vice among some, who, sometime since, appeared to be touch'd and affected with divine Truths, and brought to some sensibility of their miserable and perishing State by Nature. And that we might also importunately pray for the peaceable *Settlement* of the Indians together

in a Body, that they might be a commodious Congregation for the Worship of God ; and that God would blast and defeat all the Attempts that were or might be made against that pious Design. \*

The Solemnity was observed and seriously attended, not only by those who proposed to communicate at the Lord's Table, but by the whole Congregation universally. --- In the former Part of the Day, I endeavour'd to open to my People the Nature and Design of a *Fast*, as I had attempted more briefly to do before, and to instruct them in the Duties of such a Solemnity. --- In the Afternoon, I insisted upon the special Reasons there were for our engaging in these solemn Exercises at this Time ; both in Regard of the Need we stood in of divine Assistance, in order to a due Preparation for that sacred Ordinance we were some of us proposing (with leave of divine Providence) speedily to attend upon : And also in respect of the manifest *Decline* of God's Work here, as to the effectual Conviction and Conversion of Sinners, there having been few of late deeply awakened out of a State of Security.

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\* There being at this Time a terrible Clamour rais'd against the Indians in various Places in the Country, and Insinuations as tho' I was training them up to cut People's Throats. - Numbers wishing to have them banished out of these Parts, and some giving out great Words in Order to fright and deter them from settling upon the best and most convenient Tract of their own Lands, threatening to molest and trouble them in the Law, pretending a Claim to these Lands themselves, altho' never purchased of the Indians,



The Worship of God was attended with great Solemnity and Reverence, with much Tendernefs and many Tears, by those who appear to be truly religious: And there was some appearance of divine Power upon those who had been awakened some Time before, and who were still under Concern.

After repeated Prayer and Attendance upon the Word of God, I proposed to the religious People, with as much Brevity and Plainness as I could, the Substance of the *Doctrine* of the *Christian Faith*, as I had formerly done, previous to their *Baptism*, and had their renewed chearful Assent to it.---I then led them to a solemn renewal of their *baptismal Covenant*, wherein they had explicitly and publickly given up themselves to God, the Father, Son and Holy-Ghost, avouching him to be their God; and at the same Time renouncing their *Heathenish* Vanities, their *idolatrous* and *superstitious* Practices, and solemnly engaging to take the Word of God, so far as it was, or might be made known to them, for the *Rule of their Lives*, promising to walk together in love, to watch over themselves, and one another; to lead Lives of Seriousness and Devotion, and to discharge the *relative* Duties incumbent upon them respectively, &c.

This solemn Transaction was attended with much Gravity and Seriousness: And at the same Time with utmost Readiness, Freedom, and Chearfulness; and a religious Union and

Harmony of Soul, seem'd to crown the whole Solemnity. I could not but think in the Evening, that there had been manifest Tokens of the divine Presence with us in all the several Services of the Day; tho' it was also manifest there was not that Concern among Christless Souls that has often appeared here.

*April 26.* Toward Noon pray'd with a *dying* Child, and gave a Word of Exhortation to the By-standers to prepare for Death, which seem'd to take Effect upon some.

In the Afternoon discours'd to my People from *Matt. xxvi. 26--30.* Of the Author, the Nature and Design of the *Lord's-Supper*; and endeavour'd to point out the *worthy* Receivers of that Ordinance.

The religious People were affected and even melted with divine Truths,--with a View of the dying Love of Christ. Sundry others who had been for some Months under Convictions of their perishing State, appear'd now to be much mov'd with Concern, and afresh engag'd in seeking after an Interest in Christ; altho' I can't say, *the Word of God* appeared *so quick and powerful*, so sharp and piercing to the Assembly as it had sometimes formerly done.

Baptiz'd *two* adult Persons, both serious and exemplary in their Lives, and, I hope, truly religious. One of them was the Man particularly mentioned in my *Journal* of the 6th Inst. who altho' he was then greatly distress'd, because *he had never done the Will of God*, has since

since 'tis hopeful) obtain'd spiritual Comfort upon good Grounds.

In the Evening I catechiz'd those that were design'd to partake of the *Lord's-Supper* the next Day, upon the Institution, Nature and End of that Ordinance; and had abundant Satisfaction respecting their *doctrinal* Knowledge and Fitness in *that* Respect for an Attendance upon it. They likewise appear'd in general, to have an affecting Sense of the Solemnity of this sacred Ordinance, and to be humbled under a Sense of their own Unworthiness to approach to God in it, and to be earnestly concern'd that they might be duly prepar'd for an Attendance upon it. Their Hearts were full of Love one toward another, and *that* was the Frame of Mind they seem'd much concern'd to maintain, & bring to the Lord's Table with them.

In singing and prayer, after catechizing, there appear'd an agreeable Tendernefs and Melting among them, and such Tokens of brotherly Love and Affection, that would even constrain one to say, *Lord, 'tis good to be here; 'tis good to dwell where such an heavenly Influence distills!*

*LORD'S-DAY, April 27.* Preach'd from *Tit. ii. 14. Who gave himself for us, &c.*—The Word of God at this Time was attended with some Appearance of divine Power upon the Assembly; so that the Attention and Gravity of the Audience was *remarkable*; and

especially towards the Conclusion of the Exercise divers Persons were much affected.

Administred the *Sacrament* of the *Lord's Supper* to *Twenty three* Persons of the *Indians*, (the Number of *Men* and *Women* being near equal) divers others, to the Number of *five* or *six*, being now absent at the *Forks* of *Delaware*, who would otherwise have communicated with us.

The Ordinance was attended with great Solemnity, and with a most desirable Tenderneſs and Affection. And 'twas remarkable that in the Season of the Performance of the *Sacramental* Actions, especially in the Distribution of the *Bread*, they seem'd to be affected in a most lively Manner, as if *Christ* had been really crucified before them. And the Words of the Institution when repeated and enlarged upon in the Season of the Administration, seem'd to meet with the same Reception, to be entertain'd with the *same full* and *firm* Belief and affectionate Engagement of Soul, as if the Lord *Jesus Christ* himself had been present, and had *personally* spoken to them.

The Affections of the Communicants, altho' considerably raised, were notwithstanding agreeably *regulated*, and kept within proper Bounds. So that there was a sweet, gentle and affectionate melting, without any *indecent* or boistrous Commotion of the Passions.

Having rested some Time after the Administration of the *Sacrament* (being extremely tired with the necessary Prolixity of the Work)



I walk'd from House to House, and conversed particularly with most of the *Communicants*, and found they had been almost universally refreshed at the Lord's-Table *as with new Wine*. And never did I see such an Appearance of *Christian Love* among any People in all my Life. It was so remarkable, that one might well have cried with an agreeable Surprise, *Behold how they love one another !* I think there could be no greater Tokens of mutual Affection among the People of God in the early Days of Christianity, than what now appear'd here. The Sight was so desirable, and so well *becoming* the Gospel, that nothing less could be said of it, than that it was *the Doing of the Lord*, the genuine Operations of him *who is Love !*

Toward Night discours'd again on the fore-mention'd *Tit. ii. 14.* and insisted on the immediate End and Design of Christ's Death, viz. *That he might redeem his People from all Iniquity, &c.*

This appear'd to be a Season of divine Power among us. The religious People were much refreshed, and seem'd remarkably tender and affectionate, full of Love, Joy, Peace and Desires of being compleatly *redeem'd from all Iniquity* ; so that some of them afterwards told me, *they had never felt the like before.*---Convictions also appear'd to be reviv'd in many Instances ; and divers. Persons were awakened whom I had never observ'd under any religious Impressions before.

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*Such* was the Influence that attended our Assembly, and so unspeakably desirable the Frame of Mind that many enjoy'd in the divine Service, that it seem'd almost grievous to conclude the publick Worship. And the Congregation when dismiss'd, altho' it was then almost dark, appear'd loth to leave the Place and Employments that had been render'd *so dear* to them by the Benefits enjoy'd, while a blessed quickening Influence distill'd upon them.

And upon the whole, I must say, I had great Satisfaction with Relation to the Administration of this Ordinance in divers Respects. I have abundant Reason to think, that those who came to the Lord's Table, had a good Degree of *doctrinal* Knowledge of the *Nature* and *Design* of the Ordinance; and that they acted *understandingly* in what they did.

In the preparatory Services I found (I may justly say) uncommon Freedom in opening to their Understandings and Capacities, the *Covenant of Grace*, and in shewing them the *Nature* of this Ordinance as a *Seal* of that Covenant. Altho' many of them knew of no such Thing as a Seal before my coming among them, or at least of the Use and Design of it in the common Affairs of Life----They were likewise thoroughly sensible that 'twas no more than a *Seal* or *Sign*, and not the *real* Body and Blood of Christ---That 'twas design'd for the Refreshment and Edification of the *Soul*, and not for the *feasting* of the *Body*----They were also  
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acquainted with the End of the Ordinance, that they were therein call'd to *commemorate* the dying Love of Christ, &c.

And this Competency of doctrinal Knowledge, together with their grave and decent attendance upon the Ordinance; their affectionate melting under it; and the sweet and christian Frame of Mind they discovered consequent upon it, gave me great Satisfaction respecting my Administration of it to them.

And O what a sweet and blessed Season was this! God himself, I'm persuaded, was in the midst of his People! attending his own Ordinances! And I doubt not but many in the Conclusion of the Day, could say, with their whole Hearts, verily *a Day thus spent in God's House, is better than a Thousand* elsewhere. There seem'd to be *but one Heart* among the pious People! The sweet Union, Harmony and endearing Love and Tendernefs subsisting among them, was (I thought) the most lively Emblem of the heavenly World, I had ever seen.

*April 28.* Concluded the Sacramental Solemnity with a Discourse upon *John xiv. 15. If ye love me, keep my Commandments.* At which Time there appeared a very agreeable Tendernefs in the Audience in general, but especially in the *Communicants*.---O how free, how engag'd and affectionate did *these* appear in the Service of God: They seem'd willing to have their *Ears bored to the Door-Posts of God's House*, and to be his Servants forever.

Observing

Observing Numbers in this excellent Frame, and the Assembly in general affected and that by a divine Influence, I thought it proper to improve this advantageous Season, as *Hezekiah* did the desirable Season of his great *Passover*; (*2 Chron: xxxi.*) in Order to promote the blessed Reformation begun among them; and to engage those that appear serious and religious; to persevere therein; and accordingly propos'd to them, that they should *renewedly* enter into Covenant before God, that they would watch over themselves and one another, least they should dishonour the Name of Christ by falling into sinful and unbecoming Practices. And especially that they would watch against the Sin of *Drunkenness*, (*the Sin that easily begets them*) and the Temptations leading thereto; as well as *the Appearance of Evil* in that Respect.----They cheerfully complied with the *Proposal*; and *explicitly* joyn'd in that Covenant. Whereupon I proceeded in the most solemn Manner I was capable of, to call God to *Witness* respecting their sacred Engagement; and minded them of the greatness of the Guilt they would contract to themselves in the Violation of it; as well as observed to them, that God would be a terrible *Witness* against those who should presume to do so, in the *great and notable Day of the Lord*.

It was a Season of amazing Solemnity! And a *divine Awe* appeared upon the Face of the whole Assembly in this Transaction! Affection-  
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ate Sobs, Sighs and Tears, were now frequent in the Audience: And I doubt not but that many silent Cries were then sent up to the *Fountain* of Grace, for supplies of Grace sufficient for the fullfilment of these solemn Engagements.

Baptiz'd *six* Children this Day.

LORD'S-DAY, *May* 4. My People being now remov'd to their *Lands*, mention'd in my *Journal* of *March* 24. Where they were then, and have since been making Provision for a *compact Settlement*, in Order to their more convenient Enjoyment of the Gospel, and other Means of Instruction, as well as the Comforts of Life: I this Day visited them (being now obliged to board with an *English* Family, at some Distance from them) and preach'd to them in the Forenoon from *Mark* iv. 5. Endeavoured to shew them the Reason there was to fear lest many promising Appearances and hopeful Beginnings in Religion, might prove abortive, like the *Seed dropp'd upon stony Places*.

In the Afternoon discours'd upon *Rom* viii. 9. *Now if any Man have not the Spirit of Christ, he is none of his.*----I have Reason to think this Discourse was peculiarly Seasonable, and that it had a good Effect upon some of the Hearers.

Spent some Hours afterwards in private Conferences with my People, and labour'd to regulate some Things I apprehended amiss among some of them.

May 5. Visited my People again, and took Care of their *worldly* Concerns, giving them Directions relating to their Business.

I daily discover more and more of what Importance 'tis like to be to their *religious* Interests, that they become laborious and industrious, acquainted with the Affairs of *Husbandry*, and able, in a good Measure, to raise the Necessaries and Comforts of Life *within themselves*; for their present Method of living greatly exposes them to Temptations of various Kinds.

May 9. Preach'd from *John* v. 40. in the open Wilderness; the *Indians* having as yet no House for publick Worship in this Place, nor scarce any *Shelters* for themselves.---Divine Truths made considerable Impressions upon the Audience, and it was a Season of Solemnity, Tenderness and Affection.

Baptiz'd one Man this Day (the Conjurer, Murderer, &c. mention'd in my *Journal* of *August* 8. 1745. and *February* 1. 1745-6) who appears to be such a remarkable Instance of divine Grace, that I can't omit some brief Account of him here.

He liv'd near, and sometimes attended my Meeting in the *Forks of Delaware* for more than a Year together; but was (like many others of them) extremely attach'd to strong Drink, and seem'd to be no ways reformed by the Means I us'd with them for their Instruction and Conversion. In this Time he likewise *murder'd* a likely young Indian, which  
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threw him into some kind of *Horror* and *Desparation*, so that he kept at a Distance from me, and refused to hear me preach for several Months together (as I noted in a former *Journal* of *March* 4. 1744-5) till I'd had an Opportunity of conversing freely with him, and giving him Encouragement, that his Sin might be forgiven for Christ Sake. After which he again attended my Meeting at some Times.

But that which was the worst of all his Conduct, was his *Conjuration*. He was one of them who are sometimes call'd *Powwows* among the Indians: And notwithstanding his frequent attendance upon my Preaching, he still followed his old *Charms* and juggling Tricks, giving out that himself was some great One, and to him they gave heed, supposing him to be possessed of a great Power. So that when I have instructed them respecting the *Miracles* wrought by Christ in healing the Sick, &c. and mention'd them as Evidences of his *divine* Mission, and the Truth of his Doctrines, they have quickly observ'd the Wonders of that Kind which this Man had perform'd by his *Magick Charms*: Whence they had a high Opinion of him and his superstitious Notions, which seem'd to be a fatal Obstruction to some of them in Regard of their receiving the Gospel. And I have often thought, 'twould be a great Favour to the Design of Gospellizing the Indians, if God would take that Wretch out of the World; for I had scarce any hope of his ever coming to Good: But God, whose

*Thoughts are not as Man's Thoughts*, has been pleas'd to take a much more desirable Method with him : A Method agreeable to his own merciful Nature, and, I trust, advantageous to his own Interest among the *Indians*, as well as effectual to the Salvation of the poor Soul himself. *And to him b. the Glory of it.*

The first genuine Concern for his Soul that ever appear'd in him, was excited by seeing my *Interpreter* and his Wife Baptiz'd at the *Forks of Delaware*, July 21. 1745. Which so prevail'd upon him, that, with the Invitation of an *Indian* who was a Friend to Christianity, he follow'd me down to *Crofsweekfung* in the Beginning of *August* following, in Order to hear me preach, and there continued for several Weeks, in the Season of the most remarkable and powerful Awakening among the *Indians*; at which Time he was more effectually awakened, and brought under great Concern for his Soul: And then, he says, upon his *feeling the Word of God in his Heart*, (as he expresses it) his Spirit of Conjurati<sup>o</sup>n left him intirely, that he has had no more Power of that Nature since, than any other Man living. And declares that he dont now so much as know how he us'd to *charm* and *conjure*; and that he could not do any Thing of that Nature if he was never so desirous of it.

He continued under Convictions of his sinful and perishing State, and a considerable Degree of Concern for his Soul, all the *Fall* and former  
part



part of the *Winter* past, but was not so deeply exercis'd till sometime in *January*; and then the Word of God took such hold upon him, that he was brought into great Distress, and knew not what to do, nor where to turn himself.--- He then told me, that when he us'd to hear me preach from time to time in the *Fall* of the Year, my preaching prick'd his Heart and made him very *uneasy*, but did not bring him to so great Distress, because he still hop'd he could do *something* for his own Relief: But now, he said, I drave him up into *such a sharp Corner*, that he had no Way to turn, and could not avoid being in Distress

He continued constantly under the heavy Burden and Pressure of a *wounded Spirit*, till at length he was brought into the accute Anguish and utmost *Agony of Soul*, mention'd in my *Journal of February* 1<sup>st</sup>. which continued that Night and part of the next Day.

After this, he was brought to the utmost calmness and composure of Mind, his trembling and heavy Burden were remov'd, and he appear'd perfectly Sedate; altho' he had, to his Apprehensions, scarce any hope of Salvation.

I observ'd him to appear remarkably compos'd, and thereupon ask'd him how he did? He replied, *'Tis done, 'tis done, 'tis all done now.* I ask'd him what he meant? He answer'd, *I can never do any more to save myself, 'tis all done forever, I can do no more.* I queried with him whether he could not do a little more rather

rather than to go to Hell. He reply'd, *My Heart is dead, I can never help myself.* I ask'd him, what he thought would become of him then? He answer'd, *I must go to Hell.* I ask'd him, if he thought 'twas right that God should send him to Hell? He reply'd, *O 'tis right. The Devil has been in me ever since I was born.* I ask'd him, if he felt this when he was in such great Distress the Evening before? He answer'd, *No, I did not then think it was right. I thought God would send me to Hell, and that I was then dropping into it, but my Heart quarrell'd with God and would not say 'twas right he should send me there. But now I know 'tis right, for I've always served the Devil, and my Heart has no Goodness in it now, but is as bad as ever it was, &c.-----* I thought I had scarce ever seen any Person more effectually brought off from a Dependance upon his own Contrivances and Endeavours for Salvation, or more apparently to lie at the Foot of Sovereign Mercy than this Man now did under these Views of Things.

In this Frame of Mind he continued for several Days, passing Sentence of Condemnation upon himself, and constantly owning, that 'twould be right he should be damn'd, and that he expected this would be his Portion for the Greatness of his Sins. And yet 'twas plain he had a secret Hope of Mercy, tho' imperceptible to himself, which kept him not only from Despair, but from any pressing Distress: So that

that instead of being sad and dejected, his very Countenance appear'd pleasant and agreeable.

While he was in this Frame, he fundry Times ask'd me, *when I would preach again*, and seem'd desirous to hear the Word of God every Day. I ask'd him why he wanted to hear me preach, seeing *his Heart was dead* and *all was done*. That *he could never help himself*, and *expected that he must go to Hell*. He reply'd, *I love to hear you speak about Christ for all*. I added, but what good will that do you, if you must go to Hell at last! (using now his own Language with him; having before from time to time, labour'd in the best Manner I could, to represent to him the Excellency of Christ, his All-sufficiency and Willingness to save lost Sinners, and Persons just in his Case; altho' to no Purpose, as to yielding him any special Comfort.) He answer'd, *I would have others come to Christ, if I must go to Hell myself*.---'Twas remarkable in this Season that he seem'd to have a great Love to the People of God, and nothing affected him so much as the Thoughts of being separated from them. This seem'd to be a very dreadful Part of the Hell he thought himself doom'd to.---'Twas likewise remarkable, that in this Season he was most diligent in the Use of all Means for his Soul's Salvation; altho' he had the clearest View of the *Insufficiency* of Means to afford him Help. And would frequently say, *that all he did, signified nothing at all*; and yet was never

never more constant in doing, attending Secret and Family-Prayer daily, and surprizingly diligent and attentive in hearing the Word of God : So that he neither despair'd of Mercy, nor yet presum'd to hope upon his own Doings, but us'd Means, because appointed of God in Order to Salvation ; and because he would wait upon God in his own Way.

After he had continued in this Frame of Mind more than a *Week*, while I was discoursing publickly, he seem'd to have a lively, Soul refreshing View of the Excellency of Christ, and the Way of Salvation by him, which melted him into Tears, and fill'd him with Admiration, Comfort, Satisfaction and Praise to God ; since which he has appear'd to be a humble, devout and affectionate Christian ; serious and exemplary in his Conversation and Behaviour, frequently complaining of his Barrenness, his want of spiritual Warmth, Life and Activity, and yet frequently favour'd with quickening and refreshing Influences. And in all Respects, so far as I am capable to judge, he bears the Marks and Characters of one *created anew in Christ Jesus to good Works*.

His Zeal for the Cause of God was pleasing to me, when he was with me at the *Forks of Delaware* in *February* last. There being an old *Indian* at the Place where I preach'd, who threatned to *be-witch* me and my religious People who accompanied me there ; *this* Man presently challeng'd him to do his worst, telling him



him, that himself had been as great a *Conjurer* as he, and that notwithstanding as soon as he felt that Word in his Heart which these People lov'd (meaning the Word of God) his Power of conjuring immediately left him --- And so it would you, said he, if you did but once feel it in your Heart ; and you have no Power to hurt them, nor so much as to touch one of them, &c.

So that I may conclude my Account of him by observing (in allusion to what was said of *St. Paul*) that he now zealously defends, and practically *preaches the Faith which he once destroyed*, or at least was instrumental of obstructing.---May God have the Glory of the amazing Change he has wrought in him.

LORD'S-DAY, *May 18.* Discours'd both Parts of the Day from *Revel. iii. 20.* There appeared some affectionate melting towards the Conclusion of the Forenoon Exercise, and one or two Instances of fresh awakening.---In the Intermission of publick Worship, I took Occasion to discourse to Numbers in a more private Way, on the *Kindness* and *Patience* of the blessed Redeemer in *standing* and *knocking*, in continuing his gracious Calls to Sinners, who had long neglected and abused his Grace! Which seem'd to take some Effect upon sundry:

In the Afternoon, divine Truths were attended with Solemnity, and with some Tears, altho' there was not that powerful, awakening and quickening Influence, which in Times past has been common in our Assemblies. The

Appearance of the Audience under divine Truths, was comparatively discouraging; and I was ready to fear, that God was about to withdraw the blessed Influence of his Spirit from us.

May 19. Visited and preach'd to my People from *Acts* xx. 18, 19. And endeavoured to rectify their Notions about *religious Affections*: Shewing them on the one Hand, the *desirableness* of religious Affection, Tenderness and fervent Engagement in the Worship and Service of God, when such Affection flows from a *true spiritual* Discovery of divine Glories, from a justly-affecting Sense of the transcendant Excellency and Perfections of the blessed God---A View of the Glory and Loveliness of the great Redeemer: And that such Views of divine Things, will *naturally* excite us to *serve the Lord with many Tears*, with much Affection and Fervency, and yet *with all Humility of Mind*---And on the other Hand, observing the *sinfulness* of seeking after high Affections *immediately*, and for their own Sakes, that is, of making them the Object our Eye and Heart is *nextly* and *principally* set upon, when the Glory of God ought to be so. Shewed them, that if the Heart be *directly* and *chiefly* fix'd on God, and the Soul engaged to glorify him, some Degree of religious Affection will be the Effect and Attendant of it. But to seek after Affection, *directly* and *chiefly*, to have the Heart *principally* set upon *that*, is to place it in the Room  
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of God and his Glory. If it be sought that others may take Notice of and admire us for our spirituality and forwardness in Religion, 'tis then abominable *Pride*: If for the Sake of feeling the Pleasure of being affected, 'tis then *Idolatry* and Self-Gratification.---Labour'd also to expose the *disagreeableness* of those Affections that are sometimes wrought up in Persons by the Power of Fancy and their own Attempts for that Purpose, while I still endeavour'd to recommend to them *that* religious Affection, Fervency and Devotion which ought to attend all our religious Exercises, and without which Religion will be but an *empty* Name and *lifeless* Carcase.

This appear'd to be a seasonable Discourse, and prov'd very Satisfactory to some of the religious People, who before were exercised with some Difficulties relating to this Point.

Afterwards took Care of, and gave my People Directions about their worldly Affairs.

May 24. Visited the *Indians*, and took Care of their secular Business, which they are not able to manage themselves, without the constant Care and Advice of others.

Afterwards discours'd to some particularly about their spiritual Concerns,

LORD'S-DAY, May 25. Discours'd both Parts of the Day from *John* xii. 44-48. There was some Degree of divine Power attending the Word of God. Sundry wept and appeared considerably affected: And one who had long been un-

der spiritual Trouble, now obtained Clearness and Comfort, and appear'd to *rejoyce in God her Saviour*. It was a Day of Grace and divine Goodness: A Day wherein something, I trust, was done for the Cause of God among my People. A Season of Sweetness and Comfort to divers of the religious People, altho' there was not that powerful Influence upon the Congregation which was common some Months ago.

LORD'S-DAY, *June 1. 1746.* Preach'd both Forenoon and Afternoon from *Mat. xi. 27, 28.* The Presence of God seem'd to be in the Assembly, and Numbers were considerably melted and affected under divine Truths. There was a desirable Appearance in the Congregation in general, an earnest Attention and agreeable Tenderness, and it seem'd as if God design'd to visit us with further Showers of divine Grace.---I then baptiz'd *Ten* Persons, five Adults and five Children, and was not a little refreshed with this *Addition made to the Church of such as (I hope) shall be saved.*

I have Reason to hope, that God has lately (at, and since our Celebration of the Lord's Supper) brought home to himself, sundry Souls who had long been under spiritual Trouble and Concern: Altho' there have been few Instances of Persons lately awakened out of a State of Security. And those comforted of late, seem to be brought in, in a more *silent* Way, neither their Concern nor Consolation being



being so powerful and *remarkable* as appear'd among those more suddenly wrought upon in the Beginning of this Work of Grace.

*June 6.* Discours'd to my People from Part of *Isaiah* liii.----The divine Presence appear'd to be amongst us in some Measure. Divers Persons were much melted and refreshed, and one Man in particular, who had long been under Concern for his Soul, was now brought to see and feel in a very lively Manner the Impossibility of his doing any Thing to help himself, or to bring him into the Favour of God, by his Tears, Prayers and other religious Performances; and found himself *undone* as to any Power or Goodness of his own, and that there was no Way left him, but to leave himself with God to be disposed of as he pleased.

*June 7.* Being desired by the Reverend Mr. *William Tennent* to be his *Assistant* in the Administration of the Lord's Supper: My People also being invited to attend the *sacramental* Solemnity, they chearfully embraced the Opportunity, and this Day attended the preparatory Services with me.

LORD'S DAY, *June 8.* Most of my People, who had been *Communicants* at the Lord's Table before, being present at this *sacramental* Occasion, communicated, with others, in this holy Ordinance, at the desire, and, I trust, to the Satisfaction and Comfort of Numbers of God's People, who had long'd to see *this* Day, and whose Hearts had rejoiced in *this* Work of Grace

Grace among the *Indians*, which prepared the Way for what appear'd so agreeable at this Time.

Those of my People who communicated, seem'd in general agreeably affected at the Lord's Table, and some of them considerably melted with the Love of Christ; altho' they were not so remarkably refresh'd and feasted at this Time, as when I administred this Ordinance to them in our own Congregation only.

Some of the *By-standers* were affected with seeing these, who had been *Aliens from the Common Wealth of Israel, and Strangers to the Covenant of Promise*, who of all Men had liv'd *without God and without hope in the World*, now brought near to God as his professing People, and sealing Covenant with him, by a solemn and devout Attendance upon this sacred Ordinance. And as Numbers of God's People were refreshed with this Sight, and thereby excited to bless God for the Enlargement of his Kingdom in the World, so some others (I was told) were awakened by it, apprehending the Danger they were in of being themselves finally *cast out*, while they saw others, *from the East and West*, preparing, and hopefully prepar'd in some good Measure, to *sit down in the Kingdom of God*.

At this Season others of my People also, who were not *Communicants*, were considerably affected, Convictions were reviv'd in divers Instances; and one (the Man particularly mention'd

tion'd in my *Journal* of the 6th Instant) obtain'd Comfort and Satisfaction; and has since given me such an Account of his spiritual Exercises, and the *Manner* in which he obtain'd Relief, as appears very hopeful. It seems as if he *who commanded the Light to shine out of Darkness*, had now *shined in his Heart*, and *given him the Light of an experimental Knowledge of the Glory of God in the Face of Jesus Christ*.

*June 9.* A considerable Number of my People met together early in the Day in a *retir'd Place in the Woods*, and pray'd, sang and convers'd of divine Things, and were seen by some religious Persons of the *white People*; to be affected and engag'd, and divers of them in Tears in these religious Exercises.

Afterwards they attended the concluding Exercises of the Sacramental Solemnity, and then return'd home, divers of them *rejoycing for all the Goodness of God* they had seen and felt: So that this appear'd to be a profitable as well as a comfortable Season to Numbers of my Congregation. And their being present at this Occasion, and a Number of them communicating at the Lord's Table with others of God's People; was, I trust, for the Honour of God, and the Interest of Religion in these Parts, as Numbers, I have Reason to think, were quicken'd by Means of it.

*June 13.* Preach'd to my People upon the *New Creatures*, from 2 Cor. v. 17. The Presence of God appear'd to be in the Assembly.--

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It was a sweet and agreeable Meeting, wherein the People of God were refresh'd and strengthened, beholding their Faces in the Glass of God's Word, and finding in themselves the *Marks* and *Lineaments* of the *New Creature*.—Some Sinners under Concern, were also renewedly affected, and a fresh engag'd for the securing of their eternal Interests.

Baptiz'd *five* Persons at this Time, three Adults and two Children. One of these was the very *aged Woman* of whose Exercise I gave an Account in my *Journal* of *December* 26th. She now gave me a very punctual, rational and satisfactory Account of the remarkable Change she experienced some Months after the Beginning of her Concern, which, I must say, appeared to be the genuine Operations of the divine Spirit, so far as I am capable of judging. And altho' she was become so childish thro' old Age, that I could do nothing in a Way of *questioning* with her, nor scarce make her understand any that I ask'd her, yet when I let her alone to go on with her own Story, she could give a very distinct and particular Relation of the many and various Exercises of Soul she had experienced: So deep were the Impressions left upon her Mind by that Influence and Exercise she had been under! And I have great Reason to hope, she is *born a new* in her old Age, she being, I presume, upwards of *four score*.----I had good hopes of the other A-



dults, and trust they are such as God will own *in the Day when he makes up his Jewels.*

June 19. Visited my People with two of the Reverend Correspondents. Spent some Time in Conversation with some of them upon spiritual Things; and took some Care of their worldly Concerns.

This Day makes up a *complete Year* from the first Time of my preaching to these *Indians* in *New-Jersey*.----What amazing Things has God wrought in this space of Time for these poor People! What a surprizing Change appears in their Tempers and Behaviour! How are morose and Savage *Pagans* in this short space of Time, transform'd into agreeable, affectionate and humble *Christians*! And their Drunken and *Pagan* Howlings, turn'd into devout and fervent Prayers and Praises to God! They *who were sometimes Darkness, are now become Light in the Lord.* May they walk as *Children of the Light and of the Day.* And now to him that is of *Power to stablish them according to the Gospel and the Preaching of Christ*.----To God only *wise, be Glory, thro' Jesus Christ forever and ever.* Amen,

Before I conclude the present *Journal*, I would make a few *general Remarks* upon what to me appears worthy of Notice, relating to the continued Work of Grace among my People.

And *First*, I can't but take Notice that I have in the general, ever since my first coming

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among these *Indians* in *New-Jersey*, been favour'd with that Assistance, which (to me) is *uncommon*, in preaching *Christ crucified*, and making him the *Center* and *Mark* to which all my Discourses among them were directed.

'Twas the principal Scope and Drift of all my Discourses to this People for several Months together (after having taught them something of the Being and Perfections of God, his Creation of Man in a State of Rectitude and Happiness; and the Obligations Mankind were thence under to love and honour him) to lead them into an Acquaintance with their deplorable State by Nature, *as fallen Creatures*: Their *Inability* to extricate and deliver themselves from it: The *utter Insufficiency* of any *external* Reforms and Amendments of Life, or of any religious Performances, *they* were capable of, while in this State, to bring them into the Favour of God, and Interest them in his eternal Mercy. And thence to shew them their *absolute* need of Christ to redeem and save them from the Misery of their fallen State.---To open his All-sufficiency and Willingness to save the Chief of Sinners.---The *Freeness* and *Riches* of his divine Grace, propos'd *without Money and without Price*, to all that will accept the Offer.---And thereupon to press them *without delay* to betake themselves to him, under a Sense of their Misery and *undone* Estate, for Relief and everlasting Salvation.---And to shew them the abundant Encouragement the Gospel

Gospel proposes to needy perishing and helpless Sinners, in order to engage them so to do. These Things I repeatedly and largely insisted upon from time to time.

And I have often Times remark'd with Admiration, that whatever Subject I have been treating upon, after having spent Time sufficient to explain and illustrate the Truths contain'd therein, I have been *naturally* and *easily* led to *Christ* as the *Substance* of every Subject. If I treated on the Being and glorious Perfections of God, I was thence *naturally* led to discourse of *Christ* as the only *Way to the Father*.---If I attempted to open the deplorable Misery of our fallen State, 'twas *natural* from thence to shew the Necessity of *Christ* to undertake for us to atone for our Sins, and to redeem us from the Power of them.---If I taught the Commands of God, and shew'd our Violation of them, this brought me in the most *easy* and natural Way, to speak of, and recommend the *Lord Jesus Christ* as One who had *magnified the Law* we had broken, and who was become *the End of it for Righteousness, to every one that believes*. And never did I find so much Freedom and Assistance in making all the various Lines of my Discourses meet together and center in Christ, as I have frequently done among these Indians!

Sometimes when I've had Thoughts of offering but a few Words upon some particular Subject, and saw no Occasion, nor indeed much

Room for any considerable Enlargement, there has at unawares appear'd such a Fountain of Gospel-Grace shining forth in, or *naturally* resulting from a just Explication of it, and *Christ* has seem'd in such a Manner to be pointed out as the *Substance* of what I was considering and explaining, that I have been drawn in a Way not only *easy* and *natural*, *proper* and *pertinent*, but almost *unavoidable* to discourse of him, either in Regard of his Undertaking, Incarnation, Satisfaction, admirable Fitness for the Work of Man's Redemption, or the infinite Need that Sinners stand in of an Interest in him; which has open'd the Way for a continued Strain of Gospel-Invitation to perishing Souls, to come *empty* and *naked*, *weary* and *heavy-laden*, and cast themselves upon him.

- And as I have been remarkably influenced and assisted to dwell upon the *Lord Jesus Christ*, and the Way of Salvation by *him*, in the general Current of my Discourses here, and have been, at Times, surprizingly furnished with pertinent *Matter* relating to him and the Design of his Incarnation: So I have been no-less assisted oftentimes in Regard of an advantagious *Manner* of opening the Mysteries of divine Grace, and representing the infinite Excellencies and *unsearchable Riches of Christ*, as well as of recommending him to the Acceptance of perishing Sinners. I have frequently been enabled to represent the divine Glory, the infinite preciousness and transcendent Loveliness of the great Redeemer



Redeemer; the Suitableness of his Person and Purchase to supply the Wants, and answer the utmost Desires of immortal Souls.--To open the infinite Riches of his Grace, and the wonderful Encouragement propos'd in the Gospel to unworthy, helpless Sinners.---To call, invite and beseech them to come and give up themselves to him, and be reconciled to God thro' him.--To expostulate with them respecting their neglect of one so infinitely lovely, and freely offered.-- And *this in such a Manner*, with *such Freedom*, Pertinency, Pathos and Application to the Conscience, as (I'm sure) I never could have made myself Master of by the most assiduous Application of Mind I am capable of. And have frequently at such Seasons been surprizingly help'd in adapting my Discourses to the *Capacities* of my People, and bringing them down into such easy, vulgar and familiar Methods of Expression, as has render'd them intelligible even to *Pagans*.

I don't mention these Things as a Recommendation of my own Performances; for, I'm sure, I found from time to time, that I had no Skill or Wisdom for my great Work; and knew not how to *chuse out acceptable Words* proper to address poor benighted *Pagans* with! But thus God was pleased to help me *not to know any Thing among them, save Jesus Christ and him crucified*. Thus I was enabled to shew them their Misery and Undoneness without him, and

to represent his compleat *Fitness* to redeem and save them.

And *this* was the Preaching God made Use of for the awakening of Sinners, and the Propagation of this *Work of Grace among the Indians*.---And 'twas remarkable, from time to time, that when I was favour'd with any *special Freedom*, in discoursing of the *Ability and Willingness of Christ to save Sinners*, and the *Need they stood in of such a Saviour*, there was then the greatest Appearance of divine Power in awakening Numbers of secure Souls, promoting Convictions begun, and comforting the Distress'd.

I have sometimes formerly in reading the Apostle's Discourse to *Cornelius* (*Acts x.*) admired to see him so quickly introduce the *Lord Jesus Christ* into his Sermon, and so intirely dwell upon him thro' the whole of it, observing him in this Point very widely to differ from many of our *modern Preachers*: But latterly this has not seem'd strange, since Christ has appeared to be the *Substance* of the Gospel, and the *Center* in which the several Lines of divine Revelation meet. Altho' I am still sensible there are many Things necessary to be spoken to Persons under *Pagan Darkeness* in Order to make Way for a proper Introduction of the Name of *Christ*, and his Undertaking in Behalf of fallen Man.

*Secondly.* 'Tis worthy of Remark, that Numbers of these People are brought to a strict Compliance with the Rules of *Morality* and  
*Sobriety*

*Sobriety*, and to a conscientious Performance of the *external Duties* of Christianity, by the *internal Power* and Influence of divine Truths (the peculiar Doctrines of Grace) upon their Minds; without their having these *moral Duties* frequently repeated and inculcated upon them, and the contrary Vices particularly exposed and spoken against. What has been the general *strain* and *drift* of my Preaching among these *Indians*; what were the Truths I principally insisted upon, and how I was influenced and enabled to dwell from time to time upon the peculiar Doctrines of Grace, I have already observed in the preceeding Remark. Those Doctrines, which had the most direct Tendency to humble the *fallen* Creature; to shew him the Misery of his *natural* State; to bring him down to the Foot of *sovereign Mercy*, and to exalt the great Redeemer, discover his transcendant Excellency and infinite Preciousness, and so to recommend him to the Sinner's Acceptance, were the Subject-Matter of what was deliver'd in publick and private to them, and from time to time repeated and inculcated upon them.

And God was pleased to give *these* divine Truths such a powerful Influence upon the Minds of these People, and so to bless them for the effectual awakening of Numbers of them, that their Lives were quickly reform'd, without my insisting upon the *Precepts* of *Morality*, and spending Time in repeated Harangues upon *external*

*ternal Duties.* There was indeed no Room for any Kind of Discourses but those that respected the *essentials* of Religion, and the *experimental* Knowledge of divine Things, whilst there were so many enquiring daily, not how they should regulate their *external* Conduct, (for that, Persons who are honestly dispos'd to comply with Duty, when known, may, in ordinary Cases, be easily satisfied about) but how they should escape from the Wrath they fear'd and felt a Desert of,---obtain an *effectual Change of Heart*,---get an Interest in *Christ*,-- and come to the Enjoyment of eternal Blessedness.---- So that my *great Work* still was to lead them into a further View of their *utter undoneness* in themselves, the total Depravity and Corruption of their Hearts; that there was no Manner of Goodness in them; no good Dispositions nor Desires; no Love to God, nor Delight in his Commands: But on the Contrary, Hatred, Enmity and all Manner of Wickedness reigning in them.—And at the same Time to open to them the glorious and compleat Remedy provided in Christ for helpless perishing Sinners, and offer'd freely to those who have no Goodness of their own, no *Works of Righteousness which they have done* to recommend them to God.

This was the *continued Strain* of my Preaching! *This* my great Concern, and constant Endeavour *so* to enlighten the Mind, as thereby duly to affect the *Heart*, and, as far as possible



ble, give Persons a *Sense* and *Feeling* of these precious and important Doctrines of Grace, at least, so far as Means might conduce to it. And *these* were the Doctrines --- *this* the Method of Preaching which were blessed of God for the awakening, and, I trust, the saving Conversion of Numbers of Souls---and which were made the Means of producing a remarkable Reformation among the Hearers in general.

When these Truths were felt *at Heart*, there was now no Vice unreform'd---no external Duty neglected.---Drunkenness, the darling Vice, was broken off from, and scarce an Instant of it known among my Hearers for Months together. The abusive Practice of *Husbands* and *Wives* in putting away each other, and taking others in their Stead, was quickly reform'd; So that there are three or four Couple who have voluntarily dismiss'd those they had wrongfully taken, and now live together again in Love and Peace. The same might be said of all other vicious Practices.---The Reformation was general; and all springing from the *internal* Influence of divine Truths upon their Hearts; and not from any *external* Restraints, or because they had heard these Vices particularly expos'd, and repeatedly spoken against: For some of them I never so much as mention'd; particularly that of the parting of Men and their Wives, 'til some, having their Conscience awaken'd by God's Word, came and, of their own accord, confess'd themselves guilty in that

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Respect.

Respect. And when I did 'at any Time mention their wicked Practices, and the Sins they were guilty of contrary to the *Light of Nature*, 'twas not with Design, nor indeed with any Hope, of working an effectual Reformation in their external Manners by this Means, for I knew, that while the *Tree* remain'd *corrupt* the *Fruit* would *naturally* be so; but with design to lead them, by observing the Wickedness of their *Lives*, to a View of the Corruption of their *Hearts*, and so to convince them of the Necessity of a Renovation of Nature, and to excite them with utmost Diligence, to seek after that great Change, which, if once obtain'd, I was sensible, would of Course produce a Reformation of external Manners in every Respect.

And as all Vice was reform'd upon their *feeling* the Power of these Truths upon their Hearts, so the *external* Duties of Christianity were complied with, and conscientiously perform'd from the same *internal* Influence; Family-Prayer set up and constantly maintain'd, unless among some few more lately come, who had felt little of this divine Influence.---This Duty constantly perform'd even in some Families where there were none but *Females*, and scarce a prayerless Person to be found among near an Hundred of them.---The LORD'S-DAY, seriously and religiously observ'd, and Care taken by Parents to keep their Children orderly upon that sacred Day, &c. And *this*, not because I had driven them to the Performance of these Duties by a frequent

quent inculcating of them, but because they had *felt* the Power of God's Word upon their Hearts---were made sensible of their Sin and Misery, and thence could not but pray, and comply with every Thing they knew was Duty, from what they felt *within* themselves. When their Hearts were touch'd with a Sense of their eternal Concernments, they could pray with great Freedom as well as Fervency, without being at the Trouble first to learn *set Forms* for that Purpose. And some of them who were suddenly awaken'd at their first coming among us, were brought to pray and cry for Mercy with utmost Importunity, without ever being instructed in the Duty of Prayer, or so much as once directed to a Performance of it.

The happy Effects of these peculiar Doctrines of Grace, which I have so much insisted upon with this People, plainly discover, even to Demonstration, that instead of their opening a Door to Licentiousness (as many vainly imagine and slanderously insinuate) they have a direct contrary Tendency : So that a close Application, a *Sense* and *Feeling* of them, will have the most powerful Influence toward the Renovation and *effectual* Reformation both of Heart and Life.

And happy Experience, as well as the Word of God and the Example of Christ and his Apostles, has taught me that *that* Method of preaching, which is best suited to awaken in Mankind, a Sense and lively Apprehension of  
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their Depravity and Misery in a *fallen State*--- to excite them earnestly to seek after a Change of Heart, and to *fly for Refuge* to free and sovereign Grace in Christ, as the only *Hope set before them*, is like to be most *successful* toward the Reformation of their external Conduct.---I have found that close Addresses, and solemn Applications of divine Truth to the Conscience, tend directly to strike Death to the Root of all Vice, while smooth and plausible Harrangues upon *moral Vertues* and *external Duties*, at best, are like to do no more than lopp off the *Branches* of Corruption while the *Root* of all Vice remains still untouch'd.

A View of the blessed Effect of honest Endeavours to bring home divine Truths to the Conscience, and duly to affect the Heart with them, has often minded me of those Words of our Lord, (which I have thought might be a proper Exhortation for Ministers in respect of their treating with others, as well as for Persons in general with Regard to themselves). *Cleanse first the inside of the Cup and Platter, that the outside may be clean also*.----Cleanse, says he, the inside, THAT the outside may be clean.

Q. D. The only effectual Way to have the outside clean, is, to begin with *what is within*; and if the Fountain be purified, the Streams will *naturally* be pure. And most certain it is, if we can awaken in Sinners a lively Sense of their *inward* Pollution and Depravity ---their Need of a Change of Heart, and so engage them



them to seek after *inward* Cleansing, their *external* Defilement will *naturally* be cleansed; their vicious Ways, of *Course* be reformed, and their Conversation and Behaviour become regular.

Now altho' I can't pretend that the Reformation among my People, does, in every Instance, spring from a saving Change of Heart, yet I may truly say, it flows from some *Heart-affecting* View and Sense of divine Truths that all have had in a greater or lesser Degree.

I don't intend by what I have observ'd here, to represent the Preaching of *Morality*, and pressing Persons to the *external* Performance of Duty, to be altogether unnecessary and useless *at any Time*; and especially at Times when there is less of divine Power attending the Means of Grace.----When for want of *internal* Influences, there is need of *external* Restraints. 'Tis doubtless among the Things that *ought to be done*, while *others are not to be left undone*. -- But what I principally design'd by this Remark, was to discover plain *Matter of Fact*, viz. That the Reformation, the Sobriety and external Compliance with the Rules and Duties of Christianity, appearing among my People, are not the Effect of any *meer* doctrinal Instruction, or *meerly* rational View of the Beauty of *Morality*, but from the *internal* Power and Influence that divine Truths (the Soul-humbling Doctrines of Grace) have had upon their Hearts.

*Thirdly*

*Thirdly*, 'Tis remarkable that God has so *continu'd* and *renew'd* the Showers of his Grace here.---So *quickly* set up his *visible* Kingdom among these People; and so *smil'd* upon them in Relation to their acquirement of Knowledge, both divine and human. 'Tis now near a Year since the Beginning of this gracious out-pouring of the divine Spirit among them: And altho' it has often seem'd to decline and abate for some short space of Time, (as may be observed by several Passages of my *Journal*, where I have endeavour'd to note Things just as they appear'd to me from time to time) yet the Shower has seem'd to be *renew'd* and the Work of Grace *reviv'd* again: So that a divine Influence seems still apparently to attend the Means of Grace in a greater or less Degree in most of our Meetings for religious Exercises; whereby religious Persons are refreshed, strengthened and established.—Convictions *reviv'd* and promoted in many Instances—and some few Persons newly awakened, from time to time. Altho' it must be acknowledged, that for some time past, there has, in the general, appear'd a more manifest decline of this Work, and the divine Spirit has seem'd in a considerable Measure, withdrawn, especially in Regard of his awakening Influences; so that the *Strangers* who come latterly, are not seiz'd with Concern as formerly; and some few who have been much affected with divine Truths in time past, now appear less concern'd. Yet (blessed be God) there is still an Appearance

rance of divine Power and Grace, a desirable Degree of Tenderneſs, religious Affection and Devotion in our Aſſemblies.

And as God has continued and renewed the Showers of his Grace among this People for ſome Time, ſo he has with uncommon *quickness* ſet up his viſible Kingdom, and gather'd himſelf a *Church* in the miſt of them.—I have now baptiz'd, ſince the Concluſion of my laſt *Journal*, *Thirty* Perſons, *fiſteen* Adults and *fiſteen* Children. Which added to the Number there mention'd, makes *Seventy Seven* Perſons ; whereof *Thirty eight* are Adults, and *Thirty nine* Children ; and all within the Space of *eleven* Months paſt.—And it muſt be noted that I have baptiz'd no Adults, but ſuch as appear'd to have a Work of ſpecial Grace wrought in their Hearts: I mean ſuch who have had the Experience not only of the awakening and humbling, but (in a Judgment of Charity) of the renewing and comforting Influences of the divine Spirit. Altho' there are many others under ſolemn Concern for their Souls, who (I apprehend) are Perſons of ſufficient Knowledge, and viſible Seriouſneſs, *at preſent*, to render them proper Subjects of the Ordinance of Baptiſm. Yet ſince they give no comfortable Evidences of having as yet paſs'd a ſaving Change, but only appear under Convictions of their Sin and Miſery, and having no Principle of ſpiritual Life wrought in them, are liable to looſe the Impreſſions of Religion they are now under : And  
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considering the great Propensity there is in this People *naturally* to abuse themselves with strong Drink, and fearing least some; who at present appear serious and concern'd for their Souls, might loose their Concern and return to *this* Sin, and so (if baptiz'd) prove a scandal to their Profession, I have thought proper hitherto to omit the Baptism of any but such who give some *hopeful* Evidences of a saving Change, altho' I don't pretend to determine positively respecting the States of any.

I likewise administred the *Lord's Supper* to a Number of Persons, who I have abundant Reason to think (as I elsewhere observ'd) were proper Subjects of that Ordinance, within the Space of *ten Months* and *ten Days*, after my first coming among these Indians in *New-Jersey*. And from the Time that I am inform'd, some of them were attending an *idolatrous Feast* and *Sacrafice* in Honour to *Devils*, to the Time they sat down at the Lord's Table (I trust) to the Honour of God, was not more than a *full Year*. Surely Christ's little Flock here; so suddenly gather'd from among *Pagans*, may justly say, in the Language of the Church of old, *The Lord hath done great Things for us; whereof we are glad.*

Much of the Goodness of God has also appear'd in Relation to their acquirement of Knowledge, both in Religion and in the Affairs of common Life. There has been a wonderful Thirst after *Christian Knowledge* prevailing among



mong them in General, and an eager Desire of being instructed in Christian Doctrines and Manners. This has prompted them to ask many pertinent as well as important Questions; the Answers to which have tended much to enlighten their Minds, and promote their Knowledge in divine Things. Many of the Doctrines I have delivered, they have queried with me about; in Order to gain further Light and Insight into them; particularly the Doctrine of *Predestination*. And have from time to time manifested a good Understanding of them, by their Answers to the Questions propos'd to them in my *catechetical Lectures*.

They have likewise queried with me, respecting a proper *Method* as well as proper *Matter* of Prayer, and Expressions suitable to be made Use of in that religious Exercise; and have taken Pains in order to the Performance of this Duty with Understanding.

They have likewise taken Pains, and appear'd remarkably apt in learning to sing *Psalms-Tunes*, and are now able to sing with a good Degree of Decency in the Worship of God.

They have also acquir'd a considerable Degree of useful Knowledge in the Affairs of common Life: So that they now appear like *rational* Creatures; fit for human Society, free of that savage Roughness and brutish Stupidity, which render'd them very disagreeable in their *Pagan* State.

They seem Ambitious of a thorough Acquaintance with the *English* Language, and for that End frequently speak it among themselves; and many of them have made good Proficiency in their Acquirement of it, since my coming among them; so, that most of them can understand a considerable Part, and some the Substance of my Discourses, without an *Interpreter*, (being used to my low and vulgar Methods of Expression) tho' they could not well understand other Ministers.

And as they are desirous of Instruction, and surprizingly apt in the Reception of it, so divine Providence has smil'd upon them in Regard of *proper Means* in Order to it.---The Attempts made for the Procurement of a *School* among them have been succeeded, and a kind Providence has sent them a *School-master*, of whom I may justly say, I know of *no Man like minded, who will naturally care for their State*.

He has generally *Thirty* or *Thirty-five* Children in his School: And when he kept an Evening School (as he did while the length of the Evenings would admit of it) he had *Fifteen* or *Twenty* People, married and single.

The Children learn with surprizing Readiness; so that their *Master* tells me, he never had an *English* School that learn'd, in general, comparably so fast. There were not above *two* in *Thirty*, altho' some of them were very small, but what learn'd to know all the *Letters* in the *Alphabet* distinctly, within three Days after his Entrance

Entrance upon his Business; and divers in that space of Time learn'd to *spell* considerably: And some of them, since the Beginning of *February* last (at which Time the School was set up) have learn'd so much, that they are able to read in a *Psalter* or *Testament* without spelling.

They are instructed twice a Week in the Reverend Assembly's *shorter Catechism*, viz. on *Wednesday* and *Saturday*. And some of them, since the latter End of *February*, (at which Time they began) have learn'd to say it pretty distinctly *by Heart* considerably more than half thro', and most of them have made some Proficiency in it.

They are likewise instructed in the Duty of secret Prayer, and most of them constantly attend it Night and Morning, and are very careful to inform their Master if they apprehend any of their little School-Mates neglect that religious Exercise.

*Fourthly*, 'Tis worthy to be noted (to the Praise of Sovereign Grace) that amidst *so great* a Work of Conviction,---so much Concern and religious Affection, there has been no *Prevalency*, nor indeed any considerable *Appearance* of *false Religion*, (if I may so term it) or Heats of Imagination, intemperate Zeal, and spiritual Pride; which corrupt Mixtures too often attend the Revival and powerful Propagation of Religion; and that there have been so very few Instances of irregular and scandalous Behaviour among those

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those who have appear'd serious.---I may justly repeat what I observ'd in a *Remark* at the Conclusion of my last *Journal*, viz. That there has here been no Appearance of *bodily Agonies, Convulsions, frightful Screaming, Swoonings*, and the like: And may now further add, that there has been no *Prevalency* of Visions, Trances and Imaginations of any kind; altho' there has been *some* Appearance of something of that Nature since the Conclusion of that *Journal*: An Instance of which I have given an Account of in my *Journal* of *December 26th*.

But this *Work of Grace* has, in the *main*, been carried on with a surprizing Degree of *Purity*, and freedom from *trash* and corrupt Mixture. The religious Concern that Persons have been under, has generally been *rational* and *just*; arising from a *Sense* of their Sins, and exposedness to the divine Displeasure on the Account of them; as well as their utter Inability to deliver themselves from the Misery they felt and feared. And if there has been in any Instances an *Appearance* of irrational Concern and Perturbation of Mind, when the Subjects of it knew not why, yet there has been no *Prevalency* of any such Thing; and indeed I scarce know of any Instance of that Nature at all.---And 'tis very remarkable, that altho' the Concern of many Persons under Convictions of their perishing State has been very great and pressing, yet I have never seen any Thing like *Desperation* attending it in any one Instance.

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They have had the most *lively Sense* of their *undonnefs* in themselves ; have been brought to give up *all Hopes* of Deliverance from themselves ; and their spiritual Exercifes leading hereto, have been attended with great Distrefs and Anguifh of Soul : And yet in the Seasons of the greateft Extremity, there has been no Appearance of *Defpair* in any of them----nothing that has difcouraged, or in any wife hinder'd them from the moft diligent Ufe of all proper Means for their Conversion and Salvation ; whence 'tis apparent, there is not that Danger of Perfons being driven into Defpair under *spiritual Trouble* (unlefs in Cafes of deep and habitual melancholly) that the World in general is ready to imagine.

The *Comfort* that Perfons have obtain'd after their Distreffes, has likewise in general appear'd folid, well grounded and fcriptural ; arifing from a *spiritual and fupernatural Illumination* of Mind,----a View of divine Things (in a Measure) *as they are*,---a complacency of Soul in the divine Perfections,----and a peculiar Satisfaction in the *Way of Salvation*, by free *fovereign Grace* in the great Redeemer.

Their Joys have feem'd to rife from a variety of Views and Confiderations of divine Things, altho' for Substance the fame. Some, who under *Conviction* feem'd to have the hardeft Struggels and Heart-rifings againft divine Sovereignty, have feem'd, at the firft Dawn of their Comfort, to rejoyce in a peculiar Manner in  
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*that* divine Perfection----have been delighted to think that themselves, and all Things else were in the Hand of God, and that he would dispose of them *just as he pleased*.

Others, who just before their Reception of Comfort, have been remarkably oppress'd with a Sense of their *undownness* and poverty, who have seen themselves, as it were, falling down into remediless Perdition, have been at first more peculiarly delighted with a View of the *Freeness* and *Riches* of divine Grace, and the Offer of Salvation made to perishing Sinners *without Money and without Price*.

Some have at first appear'd to rejoyce especially in the *Wisdom* of God, discover'd in the Way of Salvation by Christ; it then appearing to them *a new and living Way*, a Way they had never thought, nor had any just Conception of, until open'd to them by the *special* Influence of the divine Spirit. And some of them upon a lively *spiritual* View of this Way of Salvation, have wonder'd at their past Folly in seeking Salvation other Ways, and have admired that they never saw *this* Way of Salvation before, which now appear'd so *plain* and *easy*, as well as *excellent* to them.

Others again have had a more *general* View of the Beauty and Excellency of Christ, and have had their Souls delighted with an Apprehension of his divine Glory, as unspeakably exceeding *all* they had ever conceived of before: Yet without singling out (as it were)  
any

any one of the divine Perfections in particular. so that altho' their Comforts have seem'd to arise from a *variety* of Views and Considerations of divine Glories, still they were *spiritual* and *supernatural* Views of them, and not groundless Fancies, that were the spring of their Joys and Comforts.

Yet it must be acknowledged, that when this Work became so *universal* and *prevalent*, and gain'd such *general* Credit and Esteem among the Indians, that *Satan* seem'd to have little Advantage of working against it in his own proper Garb; he then *transformed* himself *into an Angel of Light*, and made some vigorous Attempts to introduce turbulent Commotions of the Passions in the Room of genuine Convictions of Sin, imaginary and fanciful Notions of Christ, as appearing to the mental Eye in a human Shape, and being in some particular Postures, &c. in the Room of *spiritual* and *supernatural* Discoveries of his divine Glory and Excellency, as well as divers other Delusions. And I have Reason to think, that if these Things had met with Countenance and Encouragement, there would have been a very considerable *Harvest* of this Kind of *Converts* here. *Spiritual Pride* also discovered itself in various Instances. Some Persons who had been under great Affections, seem'd very desirous from thence of being thought truly gracious; who, when I could not but express to them my Fears respecting their spiritual States, discovered

vered their Resentments to a considerable Degree upon that Occasion. There also appear'd in *one* or *two* of them an unbecoming Ambition of being *Teachers* of others. So that *Satan* has been a *busy Adversary* here as well as elsewhere. But (blessed be God) tho' something of this Nature has *appear'd*, yet nothing of it has *prevail'd*, nor indeed made any considerable Progress at all. My People are now apprised of these Things, are acquainted that *Satan* in such a Manner *transformed himself into an Angel of Light* in the first Season of the great *out-pouring* of the divine Spirit in the Days of the Apostles, and that something of this Nature, in a greater or lesser Degree, has attended almost every Revival and remarkable Propagation of true Religion ever since. And they have learn'd so to distinguish between the *Gold* and *Dross*, that the Credit of the *latter* is *trod down like the Mire of the Streets*: And it being natural for this Kind of *Stuff* to die with its *Credit*, there is now scarce any *Appearance* of it among them.

And as there has been no *Prevalency* of irregular Heats, imaginary Notions, spiritual Pride, and satanical Delusions among my People, so there has been a very few Instances of *scandalous* and *irregular* Behaviour among those who have made a *Profession*, or even an *Appearance* of Seriousness. I don't know of more than three or four *such* Persons that have been guilty of any open Misconduct, since their  
first



first Acquaintance with *Christianity*, and not one that persists in any Thing of that Nature. And perhaps the remarkable Purity of this Work in the *latter* Respect, its freedom from frequent Instances of Scandal, is very much owing to its Purity in the *former* Respect, its freedom from corrupt Mixtures of spiritual Pride, Wild-Fire and Delusion, which naturally lay a Foundation for scandalous Practices.

*May this blessed Work in the Power and Purity of it prevail among the poor Indians here, as well as spread elsewhere, till their remotest Tribes shall see the Salvation of God. AMEN.*

*MONEY collected and expended for the Indians.*

As mention has been made in the preceding *Journal*, of an *English School* erected and continued among these Indians, dependant intirely upon Charity; and as *Collections* have already been made in divers Places for the Support of it, as well as for defraying other Charges that have necessarily arisen in the Promotion of the religious Interests of the Indians, it may be satisfactory, and perhaps will be thought by some, but a piece of Justice to the World that an exact Account be here given of the Money already received by way of Collection for the Benefit of the Indians, and the *Manner* in which it has been expended.

The following is therefore a just Account of this Matter.

MONEY received since *October* last, by way of publick Collection, for promoting the religious Interests of the *Indians* in *New-Jersey*, viz.

From <i>New-York</i> ,	£.	23	10	2
<i>Jamaica</i> , on <i>Long-Island</i> ,		3	00	0
<i>Elizabeth-Town</i> ,		7	5	0
<i>Elizabeth-Town Farms</i> ,		1	18	9
<i>Newark</i> ,		4	5	7
<i>Woodbridge</i> ,		2	18	2
<i>Morris-Town</i> ,		1	5	3
<i>Freehold</i> ,		12	11	0
<i>Freehold Dutch Congregation</i> ,		4	14	3
<i>Shrewsbury and Shark-River</i> ,		3	5	0
<i>Middle-Town Dutch Congregation</i> ,		2	00	0
<i>The Dutch Congregation in and</i> { <i>about New-Brunswick</i> }		3	5	0
<i>Kings-Town</i> ,		5	11	0
<i>Neshaminy, and Places adja-}</i> <i>cent in Pennsylvania</i> , }		14	5	10
<i>Abington and New-Providence, by</i> { <i>the Hand of the Rev. Mr. Treat</i> , }		10	5	0
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The whole amounting to	£.	100	00	0
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MONEY

MONEY paid out since *October* last for promoting the religious Interests of the *Indians* in *New-Jersey*, viz.

Upon the Occasion mentioned in } my Journal of January 28.	82	5	0
For the Building a School House,	3	5	0
To the School-master as a part } of his Reward for his present } Years Service,	17	10	0
For Books for the Children } to learn in }	3	0	0
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The whole amounting to	£. 106	0	0
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*David Brainerd.*





## APPENDIX to the *Journal*.

I SHOULD have concluded what I had, at present, to offer upon the Affairs respecting my *Mission*, with the preceeding Account of the Money collected and expended for the *religious Interests* of the *Indians*, but that I have not long since received from the Reverend *President* of the *Correspondents*, the Copy of a Letter directed to him from the Honourable Society for propagating *Christian Knowledge*, dated at *Edinburg*, March 21. 1745. Wherein I find 'tis expressly enjoyn'd upon their *Missionaries*, That they give an exact Account of the Methods they make Use of for instructing themselves in the *Indians Language*, and what Progress they have already made in it. What Methods they are now taking to instruct the *Indians* in the Principles of our holy Religion. And PARTICULARLY, that they set forth in their Journals, what Difficulties they have already met with, and the Methods they make Use of for surmounting the same

As to the two former of these Particulars, I trust that what I have already noted in my *Journals* from time to time, might have been in a good Measure Satisfactory to the Honourable Society, had these Journals arrived safely and seasonably, which I am sensible they have

not



not in general done, by Reason of their falling into the Hands of the Enemy, altho' I have been at the Pains of sending *two* Copies of every *Journal*, for more than two Years past, least one might miscarry in the Passage. But with Relation to the *latter* of these Particulars, I have purposely omitted saying any Thing considerable, and that for these two Reasons. *First*, because I could not oftentimes give any tollerable Account of the *Difficulties* I met with in my Work, without speaking somewhat particularly of the *Causes* of them, and the *Circumstances* conducing to them, which would necessarily have render'd my *Journals* very lengthy and tedious. Besides some of the *Causes* of my *Difficulties* I thought more fit to be conceal'd than divulg'd.-----And *Secondly*, Because I thought, a frequent mentioning of the *Difficulties* attending my Work, might appear as an *unbecoming Complaint* under my Burdens; or as if I would rather be thought to be endow'd with a singular Measure of Self-denial, Constancy and holy Resolution to meet and confront so many *Difficulties*, and yet to hold on and go forward amidst them all. But since the Honourable Society are pleas'd to require a more *exact* and *particular* Account of these Things, I shall chearfully endeavour something for their Satisfaction in Relation to each of these Particulars: Altho' in Regard of the *latter*, I am ready to say, *Infandum --- jubes renovare Dolorem.*

The most successful *Method* I have taken for instructing myself in any of the *Indian Languages*, is, to translate *English* Discourses by the help of an Interpreter or two, into their Language, as near verbatim as the Sense will admit of, and to observe strictly how *they* use Words, and what Construction they will bear in various Cases ; and thus to gain some Acquaintance with the Root from whence particular Words proceed, and to see how they are thence varied and diversified. But here occurs a very great Difficulty ; for the *Interpreters* being unlearn'd and unacquainted with the Rules of Language, 'tis impossible sometimes to know by them what Part of Speech some particular Words is of, whether *Noun*, *Verb*, or *Participle*, for they seem to use *Participles* sometimes where we should use *Nouns*, and sometimes where we should use *Verbs* in the *English* Language. But I have, notwithstanding many Difficulties, gain'd some Acquaintance with the Grounds of the *Delaware* Language, and have learn'd most of the *Defects* in it ; so that I know what *English* Words can, and what cannot be translated into it. I have also gain'd some Acquaintance with the particular Phrasologies, as well as *Peculiarities* of their Language, one of which I can't but mention. Their Language don't admit of their speaking any Word denoting Relation, such as Father, Son, &c. *absolutely* ; that is, without prefixing a Pronoun-passive to it, such as *my*,  
*thy*

*thy, his, &c.* Hence they can't be baptiz'd in their own Language in the Name of THE Father, and THE Son, &c. But they may be baptiz'd in the Name of Jesus Christ and HIS Father, &c. I have gain'd so much Knowledge of their Language, that I can understand a considerable Part of what they say, when they discourse upon divine Things, and am frequently able to correct my Interpreter, if he mistakes my Sense. But I can do nothing to any Purpose at speaking the Language myself.

And as an Apology for this Defect, I must renew, or rather enlarge, my former Complaint, *viz.* That *while so much of my Time is necessarily consum'd in Journeying*, while I am oblig'd to ride four Thousand Mile a Year (as I have done in the Year past) *I can have little left for any of my necessary Studies, and consequently for the Study of the Indian Languages.* And this I may venture to say, is the great, if not the only Reason why the *Delaware* Language is not familiar to me before this Time. And 'tis impossible I should ever be able to speak it without close Application, which (at present) I see no Prospect of having Time for. To preach and catechize frequently, to converse privately with Persons that need so much Instruction and Direction as these poor *Indians* do, to take Care of all their *secular* Affairs as if they were a Company of Children, to ride abroad frequently in Order to procure Collections for the Support of the *School*, and for their Help

Help and Benefit in other Respects, to hear and decide all the petty Differences that arise among any of them, and to have the constant Over Sight and Management of all their Affairs of every Kind, must needs ingross most of my Time and leave me little for Application to the Study of the *Indian* Languages. And when I add to this, the Time that is necessarily consum'd upon my *Journals*, I must say I have little to spare for other Business. I have not (as was observed before) sent to the Honourable Society less than two Copies of every Journal, for more than two Years past, most of which I suppose have been taken by the *French* in their Passage. And a third Copy I have constantly kept by me, lest the others should miscarry; which has caused me not a little Labour, and so straitned me for time, when I've been at Liberty from other Business and had Opportunity to sit down to writing (which is but rare) I have been obliged to write twelve and thirteen Hours in a Day, till my Spirits have been extremely wasted, and my Life almost spent to get these Writings accomplish'd. And after all; after diligent Application to the various Parts of my Work, and after the most industrious Improvement of Time I am capable of, both early and late, I can't oftentimes possibly gain two Hours in a Week for Reading, or any other Studies, unless just for what urges and appears of absolute Necessity *for the present*. And frequently  
when



when I attempt to redeem Time by sparing it out of my sleeping Hours, I am by that Means thrown under bodily Indisposition, and render'd fit for nothing.

This is truly my present State, and is like to be so, for aught I can see, unless I could procure an *Assistant* in my Work, or quit my present Business.

But altho' I have not made that Proficiency I could wish to have done, in learning the *Indian* Languages, yet I have us'd all Endeavours to instruct them in the *English* Tongue, which perhaps will be more advantagious to the *Christian* Interest among them, than if I should preach in their own Language; for that is very defective, (as I shall hereafter observe) so that many Things can't be communicated to them without introducing *English* Terms. Besides they can have no *Books* translated into their Language without great Difficulty and Expence, and if still accustomed to their own Language only, they would have no Advantage of hearing other Ministers occasionally, or in my Absence. So that my having a perfect Acquaintance with the *Indian Language*, would be of no great Importance with Regard to this Congregation of Indians in *New-Jersey*, altho' it might be of great Service to me in treating with the *Indians* elsewhere.

The *Methods I am taking to instruct the Indians in the Principles of our holy Religion*, are, to

preach, or open and improve some particular Points of Doctrine; to expound particular Paragraphs, or sometimes whole Chapters of God's Word to them: To give *historical* Relations from Scripture of the most material and remarkable Occurrences relating to the Church of God from the Beginning; and frequently to catechize them upon the Principles of Christianity. The latter of these Methods of instructing, I manage in a twofold Manner. I sometimes catechize *Systematically*, proposing Questions agreeable to the Reverend Assembly's *Shorter Catechism*. This I have carried on to a considerable length. At other Times I catechize upon any important Subject that I think Difficult to them. Sometimes when I have discours'd upon some particular Point, and made it as plain and familiar to them as I can, I then Catechize them upon the most material Branches of my Discourse, to see whether they had a thorough Understanding of it. But as I have catechiz'd chiefly in a *Systematical* Form, I shall here give some Specimen of the Method I make Use of in it, as well as of the Propriety and Justness of my People's Answers to the Questions propos'd to them.

*Questions upon the Benefits Believers receive from Christ at Death.*

Ques. I have shewn you that the Children of God receive a great many good Things  
from

from Christ while they live, now have they any more to receive when they come to die.

*Ans. Yes.*

Q. Are the Children of God then made perfectly free from Sin? *Ans. Yes.*

Q. Do you think they will never more be troubled with vain, foolish and wicked Thoughts?

*Ans. No never at all.*

Q. Won't they then be like the good Angels I have so often told you of? *Ans. Yes.*

Q. And do you call *this* a great Mercy to be freed from all Sin? *Ans. Yes.*

Q. Do all God's Children count it so?

*Ans. Yes all of them.*

Q. Do you think this is what they would ask for above *all Things*, if God should say to them, ask what you will, and it shall be done for you?

*Ans. O Yes be besure, this is what they want.*

Q. You say the Souls of God's People at Death are made perfectly free from Sin, where do they go then?

*Ans. They go and live with Jesus Christ.*

Q. Does Christ shew them more respect and Honour, and make them more happy \* than we can possibly think of in this World? *Ans. Yes.*

Q. Do they go *immediately* to live with Christ in Heaven, as soon as their Bodies are dead, or do they tarry somewhere else a while?

*Ans. They go immediately to Christ.*

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Q. Does

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\* The only way I have to express their *entering into Glory* or being glorified; there being no Word in the Indian Language answering to that general Term.

**Q.** Does Christ take any Care of the Bodies of his People when they are dead, and their Souls gone to Heaven, or does he forget them?

*Ans.* He takes Care of them.

These Questions were all answered with surprizing Readiness, and without once missing as I remember. And in answering several of them which respected Deliverance from Sin, they were much affected, and melted with the Hopes of that happy State.

*Questions upon the Benefits Believers receive from Christ at the Resurrection.*

**Q.** You see I have already shewn you what good Things Christ gives his good People while they live, and when they come to die: Now will he raise their Bodies and the Bodies of others to Life again at the last Day.

*Ans.* Yes they shall all be raised.

**Q.** Shall they then have the same Bodies they now have? *Ans.* Yes.

**Q.** Will their Bodies then be weak, will they feel Cold, Hunger, Thirst and Weariness as they now do? *Ans.* No, none of these Things.

**Q.** Will their Bodies ever die any more after they are raised to Life? *Ans.* No.

**Q.** Will their Souls and Bodies be joyned together again? *Ans.* Yes.

**Q.** Will God's People be more happy then than they were while their Bodies were asleep?

*Ans.* Yes.

**Q.** Will



Q. Will Christ then own these to be his People before all the World? *Ans. Yes.*

Q. But God's People find so much Sin in themselves, that they are often ashamed of themselves, and won't Christ be ashamed to own such for his Friends at that Day?

*Ans. No, he'll never be ashamed of them.*

Q. Will Christ then show all the Word, that he has put away these Peoples Sins, \* and that he looks upon them as if they had never sinned at all?

*Ans. Yes.*

Q. Will he look upon them as if they had never sinned for the Sake of any good Things they have done *themselves*, or for the Sake of his Righteousness accounted to them as if 'twas theirs?

*Ans. For the Sake of his Righteousness counted to them, not for their own Goodness.*

Q. Will God's Children then be as happy as they can desire to be? *Ans. Yes.*

Q. The Children of God while in this World, can but now and then draw near to him, and they are ready to think they can never have enough of God and Christ, but will they have enough there, as much as they can desire?

*Ans. O Yes, enough, enough!*

Q. Will the Children of God love him then as much as they desire, will they find Nothing to hinder their Love from going to him?

*Ans. Nothing at all; they shall love him as much as they desire.*

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\* The only Way I have to express their being *openly*---acquitted. As when I speak of Justification, I have no other way but to call it, God's looking upon us as good Creatures,

Q. Will they never be weary of God and Christ, and the Pleasures of Heaven, so as we are weary of our Friends and Enjoyments here, after we have been pleased with them a while?

*Ans. No, never.*

Q. Could God's People be happy if they knew God lov'd them, and yet felt at the same time that *they* could not love and honour him?

*Ans. No, no.*

Q. Will this then make God's People perfectly happy, to love God above all, to honour him continually, and to feel his love to them?

*Ans. Yes.*

Q. And will this Happiness last forever?

*Ans. Yes, forever forever!*

These Questions, like the former, were answered without Hesitation or Missing, as I remember, in any one Instance.

*Questions upon the Duty which God requires of Man.*

Q. Has God let us know any Thing of his Will, or what he would have us do to please him?

*Ans. Yes.*

Q. And does he require us to do his Will, and to please him? *Ans. Yes.*

Q. Is it right that God should require this of us, has he any Business to command us as a Father does his Children? *Ans. Yes.*

Q. Why is it right that God should command us to do what he pleases?

*Ans. Because he made us, and gives us all our good Things.*

Q. Does

Q. Does God require us to do any Thing that will hurt us, and take away our Comfort and Happiness?     Ans. *No.*

Q. But God requires Sinners to repent and be sorry for their Sins, and to have their Hearts broken: Now don't this hurt them and take away their Comfort to be made sorry and to have their Hearts broken?

Ans. *No, it does them good.*

Q. Did God teach Man his Will at first by writing it down in a Book, or did he put it into his Heart, and teach him without a Book what was right?     Ans. *He put it into his Heart and made him know what he should do.*

Q. Has God since that Time writ down his Will in a Book?     Ans. *Yes.*

Q. Has God written his *whole* Will in his Book; has he there told us all that he would have us believe and do?     Ans. *Yes.*

Q. What need was there of this Book, if God at first put his Will into the Heart of Man and made him feel what he should do?

Ans. *There was need of it, because we have sinned and made our Hearts blind.*

Q. And has God writ down the *same* Things in his Book, that he at first put into the Heart of Man?     Ans. *Yes.*

In this Manner I endeavour to adapt my Instructions to the Capacities of my People; altho' they may perhaps seem strange to others who have never experienced the Difficulty of the Work. And these I have given an Account of

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are the Methods I am from time to time pursuing, in order to instruct them in the Principles of Christianity. And I think I may say, 'tis my great Concern that these Instructions be given them in such a *Manner*, that they may not only be *doctrinally taught*, but *duly affected* thereby, that divine Truths may come to them *not in Word only*, but *in Power and in the Holy Ghost*, and be receiv'd *not as the Word of Man*.

*Difficulties attending the Christianizing of the Indians*

I shall now attempt something with Relation to the *last Particular* requir'd by the *Honourable Society* in their Letter, *viz.* To give some Account of the *Difficulties I have already met with in my Work*, and the *Methods I make use of for surmounting the same*. And what I have to say upon this Subject, I shall reduce to the following Heads.

*First*, I have met with great Difficulty in my Work among these *Indians*, from the *rooted Aversion to Christianity* that generally prevails among them. They are not only brutishly stupid and ignorant of divine Things, but many of them are obstinately set against Christianity, and seem to abhor even the *Christian Name*.

This Aversion to Christianity arises partly from a View of the *Immorality and vicious Behaviour of many who are call'd Christians*. They observe that horrid Wickedness in nominal Christians



tians, which the Light of Nature condemns in themselves: And not having distinguishing Views of Things, are ready to look upon all the *white* People *alike*, and to condemn them *alike* for the abominable Practices of *some*.—Hence when I've attempted to treat with them about Christianity, they have frequently objected the scandalous Practices of *Christians*, and cast in my Teeth all they could think of that was odious in the Conduct of any of them. Have observ'd to me, that the *white* People lie, defraud, steal and drink worse than the Indians; that they have taught the *Indians* these Things, especially the latter of them; who before the coming of the *English*, knew of no such Thing as strong Drink: That the *English* have by these Means, made them quarrel and kill one another, and in a Word, brought 'em to the Practice of all those Vices that now prevail among them. So that they are now vastly more vicious, as well as much more miserable, than they were before the coming of the *white* People into the Country.

*These*, and such like Objections, they frequently make against Christianity, which are not easily answered to their Satisfaction; many of them being *Facts* too notoriously true.

The only way I have to take in Order to surmount this Difficulty, is, to distinguish between *nominal* and *real* Christians, and to shew them, that the ill Conduct of many of the *former* proceed not from their being *Christians*, but from

their being Christians only *in Name*, not in *Heart*, &c. To which it has sometimes been objected, that if all those who will cheat the *Indians*, are Christians only *in Name*, there are but few left in the Country to be Christians *in Heart*. This and many other of the Remarks they pass upon the *white* People, and their Miscarriages, I am forced to own, and can't but grant, that many *nominal* Christians are more abominably wicked than the *Indians*. But then I attempt to show them that there are some who feel the Power of Christianity, that are not so. And I ask them when they ever saw me guilty of the Vices they complain of, and charge *Christians* in general with. But still the great Difficulty is, that the People who live back in the Country nearest to them, and the *Traders* that go among them, are generally of the most irreligious and vicious sort, and the Conduct of one or two Persons, be it never so exemplary, is not sufficient to counter-balance the vicious Behaviour of so many of the same Denomination, and so to recommend Christianity to *Pagans*.

Another Thing that serves to make them more averse to Christianity, is a *Fear of being enslaved*. They are, perhaps, some of the most jealous People living, and extremely averse to a State of Servitude, and hence are always afraid of some Design forming against them. Besides they seem to have no Sentiments of Generosity, Benevolence and Goodness: That if  
any

any Thing be propos'd to them, as being for their Good, they are ready rather to suspect that there is at Bottom some Design forming against them, then that such Proposals flow from Good-will to them, and a Desire of their Wellfare: And hence, when I've attempted to recommend Christianity to their Acceptance, they have sometimes objected, that the *white* People have come among them, have cheated them out of their Lands, driven them back to the Mountains, from the pleasant Places they us'd to enjoy by the Sea Side, &c. That therefore they have no Reason to think the *white* People are now seeking their Wellfare; but rather that they have sent me out to draw them together under a pretence of Kindness to them, that they may have an Opportunity to make Slaves of them as they do of the poor *Negroes*, or else to ship them on Board their Vessels, and make them fight with their Enemies, &c. Thus they have oftentimes construed all the Kindness I could shew them, and the Hardships I have endur'd in Order to treat with them about Christianity. '*He never would (say they) take all this Pains to do us Good, he must have some wicked Design to hurt us some way or other.*' And to give them Assurance of the Contrary, is not an easy Matter, while there are so many, who (agreeable to their Apprehension) are only *seeking their own*, not the Good of others.

To remove this Difficulty I inform them, that I am not sent out among them by those Persons in *these Provinces*, who, they suppose, have cheated them out of their Lands, but by pious People at a great Distance, who never had an Inch of their Lands, nor ever thought of doing them any Hurt, &c.

But here will arise so many frivolous and impertinent Questions, that 'twould tire one's Patience, and wear out one's Spirits to hear them; such as that '*But why did not these good People send you to teach us before, while we had our Lands down by the Sea Side, &c. If they had sent you then, we should likely have heard you and turn'd Christians.*' The poor Creatures still imagining that I should be much beholding to them in Case they would hearken to Christianity, and insinuating that this was a Favour they could not now be so good as to shew me, seeing they had received so many Injuries from the *white People*.'

Another Spring of Aversion to Christianity in the Indians, is, *their strong Attachment to their own religious Notions*, (if they may be call'd religious) *and the early Prejudices they have imbib'd in Favour of their own frantick and ridiculous Kind of Worship*. What their Notions of God are, in their *Pagan State*, is hard precisely to determine. I have taken much Pains to enquire of my *Christian People* whether they, before their Acquaintance with Christianity, imagined there was a *Plurality* of great



great invifible Powers, or whether they fuppos'd but *one* fuch Being, and worfhipped him in a variety of Forms and Shapes. But can't learn any Thing of them fo diftinct as to be fully fatisfying upon the Point. Their Notions in that State were fo prodigioufly dark and confus'd, that they feem'd not to know what they thought themfelves. But fo far as I can learn, they had a Notion of a Plurality of invifible *Deities*, and paid fome kind of Homage to them promifcuoufly, under a great variety of Forms and Shapes. And 'tis certain, thofe who yet remain *Pagans* pay fome Kind of fuperftitious Reverence to Beafts, Birds, Fifhes, and even Reptiles; that is, fome to one Kind of Animal and fome to another. They don't indeed fuppose a divine Power *effential* to, or *inhering* in thefe Creatures, but that fome invifible Beings (I can't learn that 'tis always one fuch Being only, but divers; not diftinguifh'd from each other by certain Names, but only notionally) communicate to thefe Animals a GREAT POWER, either one or other of them, (juft as it happens) or perhaps fometimes all of them, and fo make thefe Creatures the immediate Authors of Good to certain Perfons. Whence fuch a Creature becomes *faced* to the Perfons to whom he is fuppos'd to be the immediate Author of Good, and thro' him they muft Worfhip the invifible Powers, tho' to others he is no more than another Creature. And perhaps another Animal is look'd  
upon

upon to be the immediate Author of Good to *another*, and consequently *he* must worship the invisible Powers in that Animal. And I have known a *Pagan* burn fine Tobacco for Incense, in Order to appease the Anger of that invisible Power which he suppos'd presided over *Rattle-Snakes*, because one of these Animals was kill'd by another Indian near his House.

But after the strictest Enquiry respecting their Notions of the Deity, I find, that in ancient Times, before the coming of the *white* People, some suppos'd there were *four* invisible Powers who presided over the four Corners of the Earth. Others imagin'd the *Sun* to be the *only* Deity, and that all Things were made by him: Others at the same Time having a confus'd Notion of a certain *Body* or Fountain of DEITY, somewhat like the *Anima Mundi*, so frequently mentioned by the more learned ancient Heathens, diffusing itself to various Animals, and even to inanimate Things, making them the immediate Authors of Good to certain Persons, as was before observ'd, with Respect to *various* suppos'd Deities. But after the coming of the *white* People, they seem'd to suppose there were three Deities, and three only, because they saw People of three different Kinds of Complexion, *viz.* *English*, *Negroes* and themselves.

'Tis a Notion pretty generally prevailing among them, that 'twas not the *same* God made them who made us; but that they were made  
after

after the *white* People, which further shews, that they imagine a Plurality of divine Powers. And I fancy they suppose their God gain'd some special Skill by seeing the *white* People made, and so made *them* better: For 'tis certain they look upon themselves and their Methods of living (which, they say, their God expressly prescrib'd for them) vastly preferable to the *white* People, and their Methods. And hence will frequently sit and laugh at them, as being good for Nothing else but to plow and fatigue themselves wth hard Labour; while *they* enjoy the Satisfaction of stretching themselves on the Ground, and sleeping as much as they please, and have no other Trouble but now and then to chase the Deer, which is often attended with Pleasure rather than Pain. Hence, by the way, many of them look upon it as disgraceful for them to become *Christians*, as 'twould be esteem'd among *Christians* for any to become *Pagans*. And now altho' they suppose our Religion will do well enough for us, because prescrib'd by *our God*, yet 'tis no ways proper for them, because not of the same Make and Original. This they have sometimes offer'd as a Reason why they did not incline to hearken to Christianity.

They seem to have some confus'd Notion about a future State of Existence, and many of them imagine that the *Chichung* (i. e. The Shaddow) or what survives the Body, will at Death go *Southward*, and in an unknown but

but curious Place, will enjoy some kind of Happiness, such as Hunting, Feasting, Dancing and the like. And what they suppose will contribute much to their Happiness in that State is, that they shall never be weary of those Entertainments. It seems by this Notion of their going *Southward* to obtain Happiness, as if they had their Course into these Parts of the World from some very cold Climate, and found the further they went *Southward* the more comfortable they were; and thence concluded, that perfect Felicity was to be found further towards the same Point.

They seem to have some faint and glimmering Notion about *Rewards* and *Punishments*, or at least *Happiness* and *Misery* in a future State, that is, some that I have convers'd with, tho' others seem to know of no such Thing. Those that suppose *this*, seem to imagine that most will be happy, and that those who are not so, will be punished only with *Privation*, being only excluded the Walls of that good World where happy Souls shall dwell.

These *Rewards* and *Punishments* they suppose to depend intirely upon their Conduct with Relation to the Duties of the *second* Table, *i. e.* their Behaviour towards Mankind, and seem, so far as I can see, not to imagine that they have any Reference to their *religious* Notions or Practices, or any Thing that relates to the *Worship of God*. I remember I once consulted a very ancient, but intelligent *Indian* upon  
this



this Point for my own Satisfaction ; ask'd him whether the Indians of old Times had suppos'd there was any Thing of the Man that would survive the Body ? He reply'd, *Yes*. I ask'd him, where they suppos'd its abode would be ? He reply'd, *'twould go Southward*. I ask'd him further, whether it would be happy there ? He answered, after a considerable Pause, *that the Souls of good Folks would be happy, and the Souls of bad Folks miserable*. I then ask'd him, who he call'd *bad Folks* ? His answer (as I remember) was, *those who lie, steal, quarrel with their Neighbours, are unkind to their Friends, and especially to aged Parents, and in a Word, such as are a Plague to Mankind*. These were his *bad Folks* ; but not a Word was said about their neglect of divine Worship, and their *Badness* in that Respect.

They have indeed some Kind of religious Worship, are frequently offering *Sacrifices* to some suppos'd invisible Powers, and are very ready to impute their Calamities in the *present World*, to the neglect of these Sacrifices, but there is no Appearance of Reverence and Devotion in the Homage they pay them ; and what they do of this Nature, seems to be done only to appease the suppos'd Anger of their Deities, to engage them to be placable to themselves, and do them no Hurt, or at most, only to invite these *Powers* to succeed them in those Enterprises they are engag'd in respecting the *present* Life. So that in of-

fering these *Sacrifices*, they seem to have no Reference to a *future* State, but only to *present* Comfort. And this is the Account my *Interpreter* always gives me of this Matter. ‘ They ‘ Sacrifice (says he) that they may have Success in Hunting and other Affairs, and that ‘ Sickness and other Calamities, may not befall ‘ them, which they fear in the present World, ‘ in Case of Neglect; but they don’t suppose ‘ God will ever punish them in the *coming* ‘ World for neglecting to Sacrifice, &c.’ And indeed they seem to imagine, that those whom they call *bad Folks*, are excluded from the Company of Good People in that State, not so much because God remembers, and is determined to punish them for their Sins of any Kind, either immediately against himself or their Neighbour, as because they would be a *Plague to Society*, and would render others unhappy if admitted to dwell with them. So that they are excluded rather of *Necessity* than by God acting as a *righteous Judge*.

They give much heed to *Dreams*, because they suppose these invisible Powers give them Directions at such Times about certain Affairs, and sometime informs them what *Animal* they would chuse to be Worshipped in. They are likewise much attach’d to the Traditions and fabulous Notions of *their Fathers*, who have inform’d them of divers Miracles that were anciently wrought among the *Indians*, which they firmly believe, and thence look upon their

their *Ancestors* to have been the best of Men. They also mention some wonderful Things which, they say, have happen'd since the Memory of some who are now living. One I remember affirm'd to me, that himself had once been dead four Days, that most of his Friends in that Time were gather'd together to his *Funeral*, and that he should have been buried, but that some of his Relations at a great Distance, who were sent for upon that Occasion, were not arriv'd, before whose coming he came to Life again. In this Time, he says, he went to the Place where the *Sun rises* (imagining the Earth to be plain) and directly over that Place, at a great Height in the Air, he was admitted, he says, into a great House, which he supposes was several Miles in length, and saw many wonderful Things, too tedious as well as ridiculous to mention. Another Person, a Woman, whom I have not seen, but been credibly inform'd of by the *Indians*, declares, that she was dead several Days, that her Soul went *Southward*, and feasted and danced with the happy Spirits, and that she found all Things exactly agreeable to the *Indian* Notions of a *future State*.

These superstitious Notions and Traditions, and this kind of ridiculous Worship I have mentioned, they are extremely attach'd to, and the prejudice they have imbib'd in Favour of these Things, renders them not a little averse to the *Doctrines of Christianity*. Whence sonie of

them have told me, when I've endeavour'd to instruct them, that *their Fathers had taught them already, and that they did not want to learn now.*

'Twill be too tedious to give any considerable Account of the Methods I make use of for surmounting this Difficulty. I will just say, I endeavour as much as possible to shew them the *Inconsistency* of their own Notions, and so to confound them out of their own Mouths. But I must also say, I have sometimes been almost nonplus'd with them, and scarce knew what to answer them. But never have been more perplex'd with them than when they have pretended to yield to me as knowing more than they, and consequently have ask'd me Numbers of impertinent, and yet difficult Questions, as *how the Indians came first into this Part of the World, away from all the white People, if what I said was true, viz. that the same God made them, who made us? How the Indians became black, if they had the same original Parents with the white People?* And Numbers more of the like Nature.

These Things, I must say, have been not a little difficult and discouraging, especially when withal, some of the *Indians* have appear'd angry and malicious against Christianity.

What further contributes to their Aversion to Christianity, is, the Influence that their *Powwows* (Conjurers or Diviners) have upon them. These are a sort of Persons who are suppos'd to have a Power of *foretelling future Events,*  
of



of recovering the Sick, at least oftentimes, and of charming, incanting, or poysoning Persons to Death by their magick Divinations. And their Spirit, in its various Operations, seems to be a *satanical* Imitation of the Spirit of *Prophecy* that the Church in early Ages was favour'd with. Some of these *Diviners* are endow'd with this Spirit in Infancy.---Others in adult Age.---It seems not to depend upon their own Will, nor to be acquir'd by any Endeavours of the Person who is the Subject of it, altho' 'tis suppos'd to be given to Children sometimes in Consequence of some Means the Parents use with them for that Purpose: One of which is to make the Child swallow a small living Frog, after having perform'd some *superstitious* Rites and Ceremonies upon it. They are not under the Influence of this Spirit always alike---but it comes upon them at Times. And those who are endow'd with it, are accounted singularly favour'd.

I have labour'd to gain some Acquaintance with this Affair of their Conjurat[i]on, and have for that End consulted and queried with the Man mentioned in my *Journal* of May 9th. who, since his Conversion to Christianity, has endeavour'd to give me the best Intelligence he could of this Matter. But it seems to be such a *Mystery of Iniquity*, that I can't well understand it, and don't know oftentimes what Ideas to affix to the Terms he makes use of; and so far as I can learn, he himself has not any clear Notions

Notions of the Thing, now his Spirit of *Divination* is gone from him. However the Manner in which he says he obtain'd this Spirit of Divination was this; He was admitted into the Presence of a GREAT MAN, who inform'd him; that he lov'd, pitied, and desired to do him Good. 'Twas not in this World that he saw the *Great Man*, but in a World *above* at a vast Distance from this. The great Man, he says, was cloathed with the Day; yea with the brightest Day he ever saw; a Day of many Years, yea of everlasting Continuance! This whole World, he says, was drawn upon him, so that *in him*, the Earth and all Things in it might be seen. I ask'd him, if Rocks, Mountains and Seas was drawn upon, or appear'd in him? He reply'd, that every Thing that was beautiful and lovely in the Earth was upon him, and might be seen by looking on him, as well as if one was on the Earth to take a View of them there. By the side of the great Man, he says, stood his SHADOW or Spirit; for he us'd (*Chichung*) the Word they commonly make use of to express that of the Man which survives the Body, which Word properly signifies a *Shaddow*. This *Shaddow*, he says, was as lovely as the Man himself, and fill'd *all Places*, and was most agreeable as well as wonderful to him.----Here he says, he tarried some Time, and was unspeakably entertain'd and delighted with a View of the great Man, of his Shaddow or Spirit

Spirit, and of all Things *in him*. And what is most of all astonishing, he imagines all this to have pass'd before he was born. He never had been, he says, in this World at that Time. And what confirms him in the Belief of this, is, that the great Man told him, that he must come DOWN to Earth, be born of *such* a Woman, meet with *such* and *such* Things, and in particular, that he should once in his Life be guilty of *Murder*. At this he was displeased, and told the great Man, he would never Murder. But the great Man reply'd, *I have said it, and it shall be so*. Which has accordingly happened. At this Time, he says, the great Man ask'd him what he would chuse in Life. He replied, first to be a *Hunter*, and afterwards to be a *Powwow* or *Diviner*. Whereupon the great Man told him, he should have what he desired, and that his *Shaddow* should go along with him down to Earth, and be with him forever. There was, he says, all this Time no Words spoken between them. The Conference was not carried on by any *human* Language, but they had a kind of mental Intelligence of each others Thoughts, Dispositions and Proposals. After this, he says, he saw the great Man no more; but supposes he now came down to Earth to be born, but the Spirit or Shaddow of the great Man still attended him, and ever after continued to appear to him in Dreams and other Ways, until he felt

the Power of God's Word upon his Heart; since which it has intirely left him.

This Spirit, he says, us'd sometimes to direct him in Dreams to go to such a Place and hunt, assuring him he should there meet with Success, which accordingly prov'd so. And when he had been there sometime, the Spirit would order him to another Place. So that he had Success in Hunting according to the great Man's Promise made to him at the Time of his chusing this Employment.

There were some Times when this Spirit came upon him in a *special* Manner, and he was full of what he saw in the great Man: And then, he says, he was *all Light*, and not only *Light* himself, but it was Light all *around him*, so that he could see thro' Men, and knew the Thoughts of their Hearts, &c. These *Depths of Satan* I leave to others to fathom or to dive into as they please, and don't pretend, for my own Part, to know what Ideas to affix to such Terms, and can't well guess what Conceptions of Things these Creatures have at these Times when they call themselves *all Light*. But my *Interpreter* tells me, that he heard one of them tell a certain *Indian* the secret Thoughts of his Heart, which he had never divulg'd. The Case was this, the *Indian* was bitten with a Snake and was in extreme Pain with the Bite. Whereupon the *Diviner* (who was applied to for his Recovery) told him, that at *such a Time* he had promised, that the next Deer he kill'd,  
he



he would Sacrifice it to some *great Power*, but had broken his Promise. And now, said he, that great Power has order'd this Snake to bite you for your Neglect. The *Indian* confess'd it was so, but said he had never told any Body of it. But as *Satan*, no doubt, excited the *Indian* to make that Promise, 'twas no wonder he should be able to communicate the Matter to the Conjuror.

These Things serve to fix them down in their *Idolatry*, and to make them believe there is no safety to be expected, but by their continuing to *offer such Sacrifices*. And the Influence that these *Powwows* have upon them, either thro' the Esteem or Fear they have of them, is no small hindrance to their embracing Christianity.

To remove this Difficulty, I have labour'd to shew the *Indians*, that these *Diviners* have no Power to recover the Sick, when the God whom Christians serve, has determin'd them for Death, and that the supposed *great Power* who influences these *Diviners* has himself no Power in this Case: And that if they seem to recover any by their *magick Charms*, they are only such as the God I preach'd to them, had determined should recover, and who would have recover'd without their Conjurations, &c. And when I have apprehended them afraid of embracing Christianity, lest they should be enchanted and poisoned, I have endeavour'd to relieve their Minds of this Fear, by asking them, why their *Powwows* did not enchant and poison me,

seeing they had as much Reason, to hate me for preaching to, and desiring them to become Christians, as they could have to hate them in Case they should actually become such. And that they might have an Evidence of the Power and Goodness of God engag'd for the Protection of *Christians*, I ventur'd to bid a Challenge to all their *Powwows* and great Powers to do their worst on me first of all, and thus labour'd to tread down their Influence.

Many Things further might be offer'd upon this Head, but thus much may suffice for a Representation of their Aversion to, and Prejudice against Christianity, the Springs of it, and the Difficulties thence arising.

*Secondly.* Another great Difficulty I have met with in my Attempts to christianize the Indians, has been to convey divine Truths to their Understandings, and to gain their assent to them as such.

In the first Place, I labour'd under a very great Disadvantage for want of an *Interpreter*, who had a good Degree of *doctrinal* as well as *experimental* Knowledge of divine Things: In both which Respects my present *Interpreter* was very defective when I first employ'd him, as I noted in the Account I before gave of him. And 'twas sometimes extremely discouraging to me, when I could not make him understand what I design'd to communicate; when Truths of the last Importance appear'd *foolishness* to him for want of a spiritual Understanding and  
Relish

Relish of them ; and when he address'd the *Indians* in a lifeless indifferent Manner, without any Heart-Engagement or Fervency : And especially when he appear'd heartless and irresolute about making Attempts for the Conversion of the *Indians* to Christianity, as he frequently did. For altho' he had a desire that they should conform to Christian Manners (as I elsewhere observed) yet being abundantly acquainted with their strong Attachment to their own superstitious Notions, and the difficulty of bringing them off, and having no Sense of divine Power and Grace, nor Dependance upon an almighty Arm for the accomplishment of this Work, he us'd to be discourag'd, and tell me, *It signifies Nothing for us to try, they will never turn, &c.* So that he was a distressing Weight and Burden to me. And here I should have sunk scores of Times, but that God in a remarkable Manner supported me ; sometimes by giving me full Satisfaction that he himself had called me to this Work, and thence a secret Hope that sometime or other I might meet with Success in it ; or if not, that *my Judgment should notwithstanding be with the Lord, and my Work with my God.* Sometimes by giving me a Sense of his Almighty Power, and that *his Hand was not shortned.* Sometimes by affording me a fresh and lively View of some remarkable Freedom and Assistance I had been repeatedly favour'd with in Prayer for the Ingathering of these *Heathens*

some Years before, even before I was a *Missionary*, and a refreshing Sense of the Stability and Faithfulness of the divine Promises, and that the *Prayer of Faith* should not fail.

Thus I was supported under these Trials, and the Method God was pleas'd to take for the Removal of this Difficulty (respecting my Interpreter) I have sufficiently represented elsewhere.

Another Thing that render'd it very Difficult to convey divine Truths to the Understandings of the Indians, was the *Defectiveness* of their Language, the want of Terms to express and convey Ideas of spiritual Things. There are no Words in the *Indian* Language to answer our English Words, *Lord, Saviour, Salvation, Sinner, Justice, Condemnation, Faith, Repentance, Justification, Adoption, Sanctification, Grace, Glory, Heaven*, with scores of the like Importance.

The only Methods I can make Use of for surmounting this Difficulty, are, either to describe the Things at large design'd by these Terms, as if I was speaking of Regeneration, to call it, the *Heart's being changed* by God's Spirit, or the *Heart's being made Good*. Or else I must introduce the *English* Terms into their Language, and fix the precise Meaning of them, that they may know what I intend whenever I use them.

But what renders it much more Difficult to convey divine Truths to the Understandings of these Indians, is, that *there seems to be no Foundation*



*dation in their Minds to begin upon*, I mean no Truths that may be taken for granted as being already known, while I am attempting to instil others. And divine Truths having such a necessary Connection with, and Dependance upon each other, I find it extremely difficult in my first Addresses to *Pagans* to begin and discourse of them in their proper Order and Connection, without having Reference to Truths not yet known----without taking for granted such Things as need first to be taught and prov'd. There is no Point of *Christian* Doctrine but what they are either wholly ignorant of, or extremely confus'd in their Notions about. And therefore 'tis necessary they should be instructed in every Truth, even in those that are the most easy and obvious to the Understanding, and which a Person educated under Gospel Light would be ready to pass over in silence, as not imagining that any rational Creature could be ignorant of.

The Method I have usually taken in my first Addresses to *Pagans*, has been to introduce myself by saying, That I was come among them with a Desire and Design of teaching them some Things which I presum'd they did not know, and which, I trusted, would be for their Comfort and Happiness if known, desiring they would give their Attention, and hoping they might meet with Satisfaction in my Discourse. And thence have proceeded to observe, that there are two Things belonging to every Man,  
which

which I call the *Soul* and *Body*. These I endeavour to distinguish from each other by observing to them, that there is something in them that is capable of Joy and Pleasure, when their *Bodies* are sick and much pained. And on the Contrary, that they find something within them that is fearful, sorrowful, ashamed, &c. and consequently very uneasy when their *Bodies* are in perfect Health. I then observe to them, that this which rejoices in them (perhaps at the sight of some Friend who has been long absent) when their *Bodies* are Sick and in Pain--this which is sorrowful, frightened, ashamed, &c. and consequently uneasy when their *Bodies* are perfectly at ease---*This* I call the *Soul*. And altho' it can't be seen like the other Part of the Man, *viz.* the *Body*, yet 'tis as real as their Thoughts, Desires, &c. which are likewise Things that can't be seen.

I then further observe, that this Part of the Man which thinks, rejoices, grieves, &c. will live after the *Body* is dead. For the Proof of this, I produce the Opinion of their *Fathers*, who (as I am told by very aged Indians now living) always suppos'd there was something of the Man that would survive the *Body*. And if I can, for the Proof of any Thing I assert, say, as *St. Paul* to the *Athenians*, as certain also of your own Sages have said, 'tis sufficient. And having establish'd this Point, I next observe, that what I have to say to them, respects the *conscious Part* of this Man; and that  
with

with Relation to its State after the Death of the Body, and that I am not come to treat with them about the Things that concern the *present* World.

This Method I am oblig'd to take, because they will otherwise intirely mistake the Design of my Preaching, and suppose the Business I am upon, is something that relates to the *present* World, having never been call'd together by the *white* People upon any other Occasion, but only to be treated with about the Sale of Lands, or some other secular Business. And I find it almost impossible to prevent their imagining that I am engag'd in the same, or such like Affairs, and to beat it into them that my Concern is to treat with them about their *invisible* Part, and that with Relation to its *future* State.

But having thus opened the Way by distinguishing between *Soul* and *Body*, and shewing the Immortality of the *former*, and that my Business is to treat with them in Order to their Happiness in a future State, I proceed to discourse of the Being & Perfections of God, particularly of his *eternity*, *Unity*, *Self-Sufficiency*, *infinite Wisdom*, and *Almighty Power*. 'Tis necessary in the first Place, to teach them that God is *from Everlasting*, and so distinguish'd from all Creatures; tho' it is very difficult to communicate any thing of that Nature to them, they having no Terms in their Language to signify an Eternity *a Parte ante*. 'Tis likewise necessary to discourse of  
the

the divine *Unity*, in Order to confute the Notions they seem to have of a *Plurality of Gods*. The divine *All-sufficiency* must also necessarily be mentioned, in Order to prevent their imagining that God was unhappy while alone, before the Formation of his Creatures. And something respecting the divine *Wisdom* and *Power* seems necessary to be insisted upon, in Order to make Way for discoursing of God's Works.

Having offered some Things upon the divine Perfections mention'd, I proceed to open the Work of *Creation* in general, and in particular God's Creation of Man in a State of Uprightness and Happiness, placing them in a Garden of Pleasure; the Means and Manner of their Apostacy from that State, and loss of that Happiness. But before I can give a Relation of their Fall from God, I am oblig'd to make a large Digression in Order to give an Account of the Original and Circumstances of their *Tempter*, his Capacity of assuming the Shape of a Serpent, from his being a Spirit without a Body, &c. Whence I go on to show, the *Ruins* of our *fallen* State, the mental Blindness and vicious Dispositions our first Parents then contracted to themselves, and propagated to all their Posterity: The numerous Calamities bro't upon them and theirs by this Apostacy from God, and the exposedness of the whole human Race to eternal Perdition. And thence labour to shew them, the Necessity of an Almighty

SAVIOUR



SAVIOUR to deliver us from this deplorable State, as well as of a divine *Revelation* to instruct us in, and direct us agreeable to the Will of God.

And thus the Way, by such an introductory Discourse, is prepared for opening the Gospel Scheme of Salvation thro' the great Redeemer, and for treating of those Doctrines that immediately relate to the Souls Renovation by the divine Spirit, and Preparation for a State of everlasting Blessedness.

In giving such a Relation of Things to *Pagans*, 'tis not a little difficult (as was observ'd before) to deliver Truths in their proper Order, without interfering, and without taking for granted Things not as yet known: To discourse of them in a familiar Manner, suited to the Capacities of *Heathen*: To illustrate them by easy and natural Similitudes: To obviate or answer the Objections they are dispos'd to make against the several Particulars of it, as well as to take Notice of, and confute their contrary Notions.

What has sometimes been very discouraging in my first Discourses to them, is, that when I've distinguish'd between the *present* and *future* State, and shown them, that 'twas my Business to treat of these Things that concern the Life *to come*, they have some of them mock'd, look'd upon these Things of no Importance; have scarce had a Curiosity to hear, and perhaps walk'd off before I had half done

my Discourse. And in such a Case no Impressions can be made upon their Minds to gain their Attention. They are not awed by hearing of the Anger of God engag'd against Sinners, of everlasting Punishment as the Portion of Gospel-Neglecters. They are not allured by hearing of the Blessedness of those who embrace and obey the Gospel. So that to gain their Attention to my Discourses, has often been as difficult as to give them a just Notion of the Design of them, or to open Truths in their proper Order.

Another Difficulty naturally falling under this Head I am now upon, is, that *'tis next to impossible to bring them to a rational Conviction that they are Sinners by Nature, and that their Hearts are corrupt and sinful*, unless one could charge them with some gross Acts of Immorality, such as the *Light of Nature* condemns. If they can be charged with Behaviour contrary to the Commands of the *Second Table*--- with manifest abuses of their Neighbour, they will generally own such Actions to be wrong, but then they seem as if they thought 'twas only the *Actions* that were sinful, and not their *Hearts*. But if they can't be charg'd with such scandalous Actions, they seem to have no Consciousness of Sin and Guilt at all, as I had Occasion to observe in my *Journal* of *March 24th*. So that 'tis very difficult to convince them rationally of that which is readily acknowledged

(tho'

(tho' alas! rarely felt) in the Christian World, viz. *That we are all Sinners.*

The Method I take to convince them *we are Sinners by Nature*, is, to lead them to an Observation of their *little Children*, how they will appear in a Rage, fight and strike their Mothers, before they are able to speak or walk, while they are so young that it is plain they are incapable of learning such Practices. And the Light of Nature in the *Indians* condemning such Behaviour in Children towards their Parents, they must own these Tempers and Actions to be wrong and sinful. And the Children having never learned these Things, they must have been in their Natures, and consequently they must be allowed, to be *by Nature the Children of Wrath*. The same I observe to them with respect to the Sin of *lying*. (which their Children seem much inclined to) They tell Lies without being taught so to do, from their own *natural* Inclination, as well as against Restraints, and after Corrections for that Vice, which proves them Sinners *by Nature*, &c.

And further, in Order to shew them their *Hearts* are all *corrupted* and *sinful*, I observe to them, that this may be the Case and they not be sensible of it thro' the *Blindness* of their Minds. That 'tis no Evidence they are not *sinful*, because they don't know and feel it. I then mention all the Vices I know the *Indians* to be guilty of, and so make Use of these sinful *Streams* to convince them the *Fountain*

is corrupt. And this is the End for which I mention their wicked Practices to them, not because I expect to bring them to an *effectual* Reformation meerly by inveighing against their Immoralities; but hoping they may hereby be convinced of the Corruption of their Hearts, and awakened to a Sense of the Depravity and Misery of their *fallen* State.

And for the same Purpose, viz. *to convince them they are Sinners*, I sometimes open to them, the great Command of *loving God with all the Heart, Strength and Mind*. Shew them the Reasonableness of *loving him* who has made, preserv'd and dealt bountifully with us: And then labour to shew them their utter Neglect in this Regard, and that they have been so far from *loving* God in this Manner, that on the Contrary he has not been *in all their Thoughts*.

These, and such like, are the Means I have made Use of *in Order* to remove this Difficulty, but if it be ask'd after all *how 'twas surmounted?* I must answer, God himself was pleased to do it with Regard to a Number of *these Indians*, by taking his Work into his own Hand, and making them *feel at Heart*, that they were both sinful and miserable. And in the *Day of God's Power*, whatever was spoken to them from God's Word, serv'd to convince them they were *Sinners* (even the most melting Invitations of the Gospel) and to fill them with solicitude to obtain a Deliverance from that deplorable State.

Further,



Further, 'Tis extremely difficult to give them any just Notion of the Undertaking of Christ in Behalf of Sinners, of his obeying and suffering in their *Room* and *Stead*, in Order to atone for their Sins, and procure their Salvation, and of their being justified by his Righteousness *imputed* to them.—They are in general wholly unacquainted with *civil Laws* and Proceedings, and know of no such Thing as one Persons being substituted as a *Surety* in the *Room* of another, nor have any kind of Notion of *civil* Judicatures, of Persons being arraign'd, try'd, judg'd, condemn'd or acquitted. And hence 'tis very difficult to treat with them upon any Thing of this Nature, or that bears any Relation to *legal* Procedures. And altho' they can't but have some Dealings with the *white* People in Order to procure Cloathing and other Necessaries of Life, yet 'tis scarce ever known that any one pays a *Penny* for another, but each one stands for himself. Yet this is a Thing that may be suppos'd, tho' seldom practic'd among them, and they may be made to understand, that if a Friend of theirs pays a Debt for them, 'tis RIGHT that upon that Consideration they themselves should be discharg'd.

And this is the only Way I can take in Order to give them a proper Notion of the *Undertaking* and *Satisfaction* of Christ in Behalf of Sinners. But here naturally arise two Questions. First, *What need there was of Christ's obeying and suffering for us, why God would not look upon*

*us to be good Creatures* (to use my common Phrase for Justification) *on Account of our own good Deeds?* In answer to which I sometimes observe, that a Child's being never so orderly and obedient to its Parents to Day, does by no Means satisfy for its contrary Behaviour Yesterday: And that if it be loving and obedient at *some Times* only, and at *other Times* cross' and disobedient, it never can be look'd upon a good Child for its own Doings, since it ought to have behav'd in an obedient Manner *always*. This Simile strikes their Minds in an easy and forcible Manner, and serves, in a Measure, to illustrate the Point. For the *Light of Nature* (as before hinted) teaches them, that their Children ought to be obedient to them, and that at *all Times*; and some of them are very severe with them for the Contrary Behaviour. This I apply in the plainest Manner to our Behaviour towards God, and so shew them, that 'tis impossible for us, since we have sinned against God, to be justified before him by our own Doings; since present and future Goodness, *altho' perfect and constant* could never satisfy for past Misconduct.

A Second Question, is, *if our Debt was so great, and if we all deserved to suffer, how one Person's suffering was sufficient to answer for the whole?* Here I have no better Way to illustrate the infinite value of *Christ's* Obedience and Sufferings, arising from the Dignity and Excellency of his *Person*, than to shew them the superior Value of *Gold* to that of baser Metals, and that

a small Quantity of *this* will discharge a greater Debt than a vast Quantity of the common *Copper Pence*.

But after all 'tis extremely difficult to treat with them upon this great Doctrine of *Justification by imputed Righteousness*.

I scarce know how to conclude this Head, so many Things occurring that might properly be added here: But what has been mention'd, may serve for a Specimen of the Difficulty of conveying divine Truths to the Understandings of these *Indians*, and of gaining their Assent to them *as such*.

*Thirdly*. Their *inconvenient Situations, Savage Manners, and unhappy Method of living*, have been an unspeakable Difficulty and Discouragement to me in my Work.

They generally live in the Wilderness, and some that I have visited, at great Distances from the *English* Settlements, which has obliged me to travel much, and oftentimes over hideous Rocks, Mountains and Swamps---frequently to lie out in the open Woods--depriv'd me of the common Comforts of Life, and greatly impair'd my Health.

When I have got among them in the Wilderness, I've often met with great Difficulty in my Attempts to discourse to them---Have sometimes spent Hours with them in attempting to answer their Objections and remove their Jealousies, before I could prevail upon them to give me a Hearing upon Christianity.---Have  
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been often oblig'd to preach in their Houses in cold and windy Weather, when they have been full of Smoak and Cinders, as well as unspeakably filthy; which has many Times thrown me into violent sick Head-Acks.

While I have been preaching, their Children have frequently cried to that Degree, I could scarcely be heard, and their *Pagan* Mothers would take no Manner of Care to quiet them. At the same Time, perhaps, some have been laughing and mocking at divine Truths.---Others playing with their Dogs---Whittleing Sticks and the like. And this, in many of them, not from Spite and Prejudice, but for want of better Manners.

A View of these Things has been not a little sinking and Discouraging to me--has sometimes so far prevail'd upon me as to render me intirely dispirited, and wholly unable to go on with my Work; and given me such a melancholly Turn of Mind; that I have many Times thought I could never more address an *Indian* upon religious Matters.

The solitary Manner in which I've generally been oblig'd to live, on Account of their inconvenient Situations, has been not a little pressing. I have spent the greater Part of my Time for more than *three* Years past, intirely alone, as to any agreeable Society, and a very considerable Part of it have liv'd in Houses by myself, without having the Company of any human Creature. And sometimes have scarcely seen an *English* Man  
for



for a Month or six Weeks together.---Have had my Spirits so depress'd with melancholly Views of the Tempers and Conduct of *Pagans*, when I've been for some Time confin'd with them, that I have felt as if *banished* from all the People of God.

I have likewise been wholly alone in my Work, there being no other *Missionary* among the *Indians* in either of these Provinces. And other *Ministers* neither knowing the *peculiar* Difficulties, nor most *advantagious* Methods of performing my Work, have been capable to afford me little Assistance or Support in any Respect.

A feeling of the great Disadvantages of being *alone* in this Work, has discover'd to me the Wisdom and Goodness of the great Head of the Church in sending forth his Disciples two and two in Order to proclaim the sacred Mysteries of his Kingdom; and has made me long for a *Colleague* to be a *Partner* of my Cares, Hopes and Fears, as well as Labours amongst the *Indians*; and excited me to use some Means in Order to procure such an *Assistant*, altho' I have not as yet been so happy as to meet with Success in that Respect.

I have not only met with great Difficulty in travelling to, and for *sometime* residing among the *Indians* far remote in the Wilderness, but also in living with them in one Place and another more *statedly*---Have been oblig'd to remove my Residence from Place to Place ---Have procured, and after some poor fashion,  
H h furnished

furnished three Houses for living among them, in the Space of about three Years past---One at *Kaunanmeeh*, about *Twenty* Miles distant from the City of *Albany*; one at the *Forks of Delaware* in *Pennsylvania*, and one at *Crofsweek-sung* in *New Jersey*. And the *Indians* in the latter of these Provinces (with whom I have latterly spent most of my Time) being not long since remov'd from the Place where they liv'd the last Winter, (the Reason of which I mention'd in my *Journal* of *March 24.* and *May 4.*) I have now no House at all of my own, but am oblig'd to lodge with an *English* Family at a considerable Distance from them, to the great Disadvantage of my Work among them; they being like *Children*, that continually need Advice and Direction, as well as Incitement to their worldly Business.

The Houses I have formerly liv'd in are at great Distances from each other; the two nearest of them being more than *Seventy* Miles apart, and neither of them within *Fifteen* Miles of the Place where the *Indians* now live.

The *Indians* are a People very poor and indigent, and so destitute of the Comforts of Life, at some Seasons of the Year especially, that 'tis impossible for a Person who has any Pity to them, and Concern for the *Christian* Interest, to live among them without considerable Expence, especially in Time of Sicknefs. If any Thing be bestow'd on one (as in some Cases 'tis peculiarly necessary, in Order to remove their  
*Pagan*

*Pagan* Jealousies, and engage their Friendship to Christianity) others, be there never so many of them, expect the same Treatment. And while they retain their *Pagan* Tempers, they discover little Gratitude, or even Manhood amidst all the Kindnesses they receive.---If they make any Presents, they expect double Satisfaction. And Christianity itself don't *at once* cure them of these ungrateful and unmanly Tempers.

They are in general unspeakably indolent and slothful,---have been bred up in Idleness---know little about cultivating Land, or indeed of engaging vigorously in any other Business.---So that I am obliged to instruct them in, as well as press them to the Performance of their Work, and take the Oversight of all their secular Business. They have little or no Ambition or Resolution.---Not one in a Thousand of them that has the Spirit of a Man. And 'tis next to impossible to make them sensible of the Duty and Importance of being active, diligent and industrious in the Management of their worldly Business; and to excite any Spirit and Promptitude of that Nature in them. When I have labour'd to the utmost of my Ability to shew them of what Importance 'twould be to the Christian Interest among them, as well as to their worldly Comfort, for them to be laborious and prudent in their Business, and to furnish themselves with the Comforts of Life; how this would incline the *Pagans* to

come among them, and so put *them* under the Means of Salvation, how 'twould encourage religious Persons of the *white* People to help them, as well as stop the Mouths of others that were dispos'd to cavil against them; how they might by this Means pay those they owe their just Dues, and so prevent Trouble from coming upon themselves, and Reproach upon their *Christian Profession*. I say, when I have endeavour'd to represent this Matter in the most advantageous Light I possibly could, they have indeed assented to all I said, but been little mov'd, and consequently have acted *like themselves*, or at least too much so. Tho' it must be acknowledged, that those who appear to have a Sense of divine Things, are considerably amended in this Respect, and 'tis hopeful, that Time will make a yet greater Alteration upon them for the better.

The Concern I have had for the *settling* of these *Indians* in *New-Jersey* in a compact Form, in Order to their being a *Christian Congregation*, in a Capacity of enjoying the Means of Grace; the Care of managing their worldly Business in Order to this End, and to their having a comfortable livelihood, have been more pressing to my Mind, and cost me more Labour and Fatigue, for several Months past, than all my other Work among them.

Their *wandering to and fro* in order to procure the *necessaries of Life*, is another Difficulty that attends my Work. This has often depriv'd me of  
 Opportunities



Opportunities to discourse to them----Has thrown them in the way of Temptation, either among *Pagans* further remote where they have gone to hunt, who have laugh'd at them for hearkening to Christianity: Or among *white* People more horribly wicked, who have often made them drunk, and then got their Commodities, such as Skins, Baskets, Brooms, Shovels and the like, (with which they design'd to have bought Corn and other necessaries of Life for themselves and Families) for, it may be, nothing but a little strong Liquor, and then sent them Home empty. So that for the Labour, perhaps, of several Weeks, they have got nothing but the Satisfaction of being Drunk once; and have not only lost their Labour, but (which is infinitely worse) the Impressions of divine Things that were made upon their Minds before.

But I forbear enlarging upon this Head. The few Hints I have given may be sufficient to give *thinking* Persons some Apprehensions of the Difficulties attending my Work, on Account of the *inconvenient Situations* and *Savage Manners* of the *Indians*, as well as of their *unhappy Method of living*.

*Fourthly.* The last Difficulty I shall mention, as having attended my Work, is, *what has proceeded from the Attempts that some ill-minded Persons have designedly made, to hinder the Propagation of the Gospel, and a Work of divine Grace among the Indians.*

The *Indians* are not only of themselves prejudic'd against Christianity, on the various Accounts I have already mention'd, but, as if this was not enough, there are some in all Parts of the Country where I have preach'd to them, who have taken Pains industriously to bind them down in *Pagan* Darkness. *Neglecting to enter into the Kingdom of God themselves, and labouring to hinder others.*

After the Beginning of the religious Concern among the *Indians* in *New-Jersey*, some endeavour'd to prejudice them against me and the Truths I taught them, by the most sneaking, unmanly and false Suggestions of Things that had no Manner of Foundation but in their own Brains. Some Particulars of this Kind I formerly took Notice of in one of the Remarks made upon my *Journal* concluded the 20th of *November* last. And might have added yet more, and of another Nature, than those there mention'd, had not Modesty forbidden me to mention what was too obscene to be thought of. But, thro' the Mercy of God, they were never able by all their abominable Insinuations, flouting Jeers, and down-right Lies, to create in the *Indians* those Jealousies they desir'd to possess them with, and so were never suffer'd to hinder the Work of Grace among them.

But when they saw they could not prejudice the *Indians* against me, nor hinder them from receiving the Gospel, they then nois'd it thro' the Country, that I was undoubtedly a *Roman Catholic*,

*Catholick*, and that I was gathering together and training up the *Indians* in Order to serve a *Popish* Interest; that I should quickly Head them and cut Peoples Throats.

What they pretended gave them Reason for this Opinion, was, that they understood I had a Commission from *Scotland*. Whereupon they could with great assurance say, *All Scotland is turn'd to the Pretender, and this is but a Popish Plot to make a Party for him here, &c.* And some (I am inform'd) actually went to the *civil* Authority with Complaints against me, but only labour'd under this Unhappiness, that when they came, they had nothing to complain of, and could give no colour of Reason why they attempted any such Thing, or desired the *civil* Authority to take Cognizance of me, having not a Word to alledge against my *Preaching* or *Practice*, only they surmised that because the *Indians* appear'd so very *loving* and *orderly*, they had a Design of imposing upon People by that Means, and so of getting a better Advantage to cut their Throats. And what Temper they would have had the *Indians* appear with in Order to have given no Occasion, nor have left any Room for such a suspicion, *I can't tell*. I presume if they had appear'd with the *contrary* Temper, 'twould quickly have been observ'd of them, that *they were now grown surly*, and in all probability were preparing to cut *Peoples Throats*.

From a View of these Things I have had Occasion to admire the Wisdom and Goodness of God in providing so *full* and *authentick* a Commission for the undertaking and carrying on of this Work, without which (notwithstanding the Charitableness of the Design) it had probably met with Molestation.

The *Indians* who have been my Hearers in *New-Jersey*, have likewise been sued for Debt, and threatned with Imprisonment more since I came among them (as they inform me) than in *seven* Years before. The Reason of this, I suppose, was, they left frequenting those *tippling* Houses where they us'd to consume most of what they gain'd by Hunting and other Means. And these Persons seeing that *the Hope of* future gain was lost, were resolv'd to make sure of what they could. And perhaps some of them put the *Indians* to trouble, purely out of Spite at their embracing Christianity:

This Conduct of theirs has been very distressing to me; for I was sensible, that if they did imprison *any one* that embrac'd, or hearken'd to Christianity, the News of it would quickly spread among the *Pagans* hundreds of Miles distant, who would immediately conclude I had involv'd them in this Difficulty, and thence be fill'd with Prejudice against Christianity, and strengthned in their Jealousy that the whole of my Design among them, was to ensnare and enslave them. And I knew that some of the *Indians* upon *Susquahannah* had made this Ob-  
jection



jection against hearing me Preach, viz. That they understood a Number of *Indians* in *Maryland* some hundred of Miles distant, who had been uncommonly free with the *English*, were after a while put in Jail, sold, &c. Whence they concluded, 'twas best for them to keep at a Distance, and have nothing to do with *Christians*.

The Method I took in Order to remove this Difficulty, was, to press the *Indians* with all possible speed to pay their Debts, and to exhort those of them that had *Skins* or *Money*, and were themselves in a good Measure free of Debt, to help others that were oppress'd. And frequently upon such Occasions I have paid Money out of my own Pocket, which I have not as yet receiv'd again.

These are some of the Difficulties I have met with from the Conduct of those who, notwithstanding their Actions so much tend to hinder the Propagation of Christianity, would (I suppose) be loth to be reputed *Pagans*.

Thus I have endeavoured to answer the Demands of the *Honourable Society* in Relation to *each* of the Particulars mention'd in their *Letter*.

If what I have written may be in any Measure agreeable and Satisfactory to them, and serve to excite in them, or any of God's People, a Spirit of *Prayer* and *Supplication* for the Furtherance of a Work of Grace among the

*Indians here*, and the Propagation of it to their *distant Tribes*, I shall have abundant Reason to rejoyce and bless God in this as well as other Respects.

*June 20.*

1746.

DAVID BRAINERD.

P. S. Since the Conclusion of the preceeding *Journal* (which was design'd to represent the Operations of one Year only, from the first Time of my Preaching to the *Indians* in *New-Jersey*) I administred the *Sacrament* of the *Lord's-Supper* a second Time in my Congregation, *viz.* on the 13th of July. At which Season, there were more than *Thirty* Communicants of the *Indians*, altho' divers were absent who should have communicated: So considerably has God enlarg'd our Number since the former Solemnity of this Kind, describ'd somewhat particularly in my *Journal*. This appear'd to be a Season of divine Power and Grace, not unlike the former; a Season of refreshing to God's People in general, and of awakening to some others, altho' the divine Influence manifestly attending the several Services of the Solemnity, seem'd not so great and powerful as at the former Season.

*D. Brainerd.*

The ATTESTATION of the Rev. Mr. WILLIAM  
TENNENT of *Freeehod*.

SINCE my dear and Reverend Brother *Brai-nerd* has at length consented to the Publication of his *Journal*, I gladly embrace this Opportunity of testifying, that our altogether glorious Lord and Saviour JESUS CHRIST has given such a *Display* of his Almighty Power and Sovereign Grace, not only in the external *Reformation*, but (in a Judgment of Charity) the saving Conversion of a considerable Number of *Indians*, that it is really wonderful to all Beholders ! Tho' some alas ! notwithstanding sufficient Grounds of Conviction to the Contrary, do joyn with the Devil, that avowed Enemy of God and Man, in endeavouring to prevent this glorious Work, by such Ways and Means as are mention'd in the aforesaid *Journal*, to which I must refer the Reader for a faithful, tho' very brief, account of the Time when, the place where, the Means by which, and Manner how, this wish'd for Work has been begun and carried on, by the great Head of the Church.-- --And this I can more confidently do, not only because I am intimately acquainted with the Author of the *Journal*, but on account of my own personal Knowledge of the Matters of Fact recorded in it respecting the Work itself.——As I live not far from the *Indians*, I have been much conversant with them, both at their own Place, and in my own Pa-  
rish

rish, (where they generally convene for Publick Worship in Mr. *Brainerd's* absence) and I think it my Duty to acknowledge, that their Conversation hath often, under God, refreshed my Soul.

To conclude, It is my Opinion, that the Change wrought in those *Savages*, namely, from the Darknes of *Paganism*, to the Knowledge of the pure Gospel of Christ; from Sacrificing to Devils, to *present themselves, Body and Soul, a living Sacrifice to God*, and that not only from the Persuasion of their Minister, but from a clear Heart affecting Sense of its being their *reasonable Service*. This Change, I say, is so great, that none could effect it but he *who worketh all Things after the good Pleasure of his own Will*. And I would humbly hope, that this is only the first Fruits of a much greater Harvest to be brought in from among the *Indians*, by HIM who has promised to give his Son *the Heathen for his Inheritance, and the uttermost Ends of the Earth for his Possession*.--- And hath also declared, *That the whole Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea*.---Even so Lord JESUS come quickly. Amen and Amen.

I am, courteous Reader,  
Freehold, August thy Soul's well wisher,  
16. 1746. WILLIAM TENNENT.

The ATTESTATION of the Reverend Mr.  
Mc'KNIGHT of *Croswicks*.

AS it must needs afford a sacred Pleasure to  
such a cordially desire the Prosperity and  
Advancement



Advancement of the Redeemers Kingdom and Interest in the World ; to hear that our merciful and gracious God is in very deed fulfilling such precious Promises as relate to the poor *Heathen*, by sending his everlasting Gospel among them, which, with the concurrence of his holy Spirit, is removing that worst than *Egyptian* Darkness, whereby the God of this World has long held them in willing Subjection : So this Narrative will perhaps be more acceptable to the World, when it is confirm'd by the Testimony of such as were either Eye Witnesses of this glorious dawn of Gospel Light among the benighted *Pagans*, or personally acquainted with those of them in whom (in a Judgment of Charity) a gracious Change has been wrought. Therefore I the more willingly join with my Brethren Mr. *William Tennent* and Mr. *Brainerd*, in affixing my Attestation to the foregoing Narrative, and look upon myself as concern'd in Point of Duty both to God and his People to do so, by Reason that I live contiguous to their Settlement, and have had frequent Opportunities of being present at their religious Meetings, where I have, with pleasing wonder, beheld, what I am strongly inclined to believe were the Effects of God's Almighty Power accompanying his own Truths ; more especially on the 8th Day of *August* 1745. in which, while the Word of God was preach'd by Mr. *Brainerd*, there appear'd an uncommon Solemnity among the Indians in general ; but I

am wholly unable to give a full Representation of the surprizing Effects of God's Almighty Power that appear'd among them when publick Service was over, while Mr. *Brainerd* urg'd upon some of them the absolute Necessity of a speedy closure with *Christ*, the Holy Spirit seem'd to be pour'd out upon them in a plentiful Measure, insomuch as the Indians present in the *Wigwam* seem'd to be brought to the *Jaylor's* Case, *Acts* xvi. 30. utterly unable to conceal the Distress and Perplexity of their Souls; this prompted the pious among them to bring the dispers'd Congregation together, who soon seem'd to be in the greatest extremity, some earnestly begging for Mercy, under a solemn Sense of their perishing Condition, (in their Language) while others were unable to arise from the Earth, to the great wonder of those *white* People that were present, (one of whom is by this Means, I trust, savingly brought to Christ since) nay, so very strange was the Concern that appeared among these poor Indians in general, that I am ready to conclude, it might have been sufficient to have convinced an Atheist, that the Lord was indeed in the Place. I am for my part fully perswaded that this glorious Work is true and genuine, whilst with Satisfaction I behold several of these Indians discovering all the Symptoms of *inward Holiness* in their Lives and Conversation. — I have had the Satisfaction of joining with them in their Service on the 11th of *August* 1746, which was a Day set apart for imploring

imploing the divine Blessing on the Labours of their Minister among other Tribes of Indians at *Susquahanah*, in all which they conducted themselves with a very decent and becoming Gravity, and, as far as I am capable of judging, they may be propos'd as Examples of Piety and Godliness to all the *white* People around them, which indeed is justly *marvelous in our Eyes*, especially considering what they lately have been.

O may the glorious God shortly bring about that desirable Time, when our exalted Immanuel shall have *the Heathen given for his Inheritance, and the uttermost Parts of the Earth for his Possession*

August 29. 1746.

Charles Mc Knight.

ATTESTATION of the Elders and Deacons of the Presbyterian Church in Freehold.

WE whose Names are under written, being Elders and Deacons of the Presbyterian Church in *Freehold*, do hereby testify, that in our humble Opinion, God, even our Saviour, has brought a considerable Number of the *Indians* in these Parts, to a saving Union with himself.

This we are persuaded of from a personal Acquaintance with them, whom we not only hear speak of the great Doctrines of the Gospel with Humility, Affection and Understanding, but we see them walk (as far as Man can Judge) soberly, righteously and godly. We have joynd with them at the Lord's Supper, and do from our Hearts esteem them our Brethren in JESUS. *For these who were not God's People, may now be called the Children of the living God: It is the Lord's Doing and it is marvelous in our Eyes.* O that he may go on Conquering and to Conquer, until he has subdued all Things to himself. This is and shall be the unfeigned Desires and Prayers of

Walter Ker,  
Robert Cummins,  
David Rhe,  
John Henderson,  
John Anderlon,  
Joseph Ker. } Elders.

William Ker,  
Samuel Ker,  
Samuel Craig, } Deacons.

Freehold, August 16. 1746.











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